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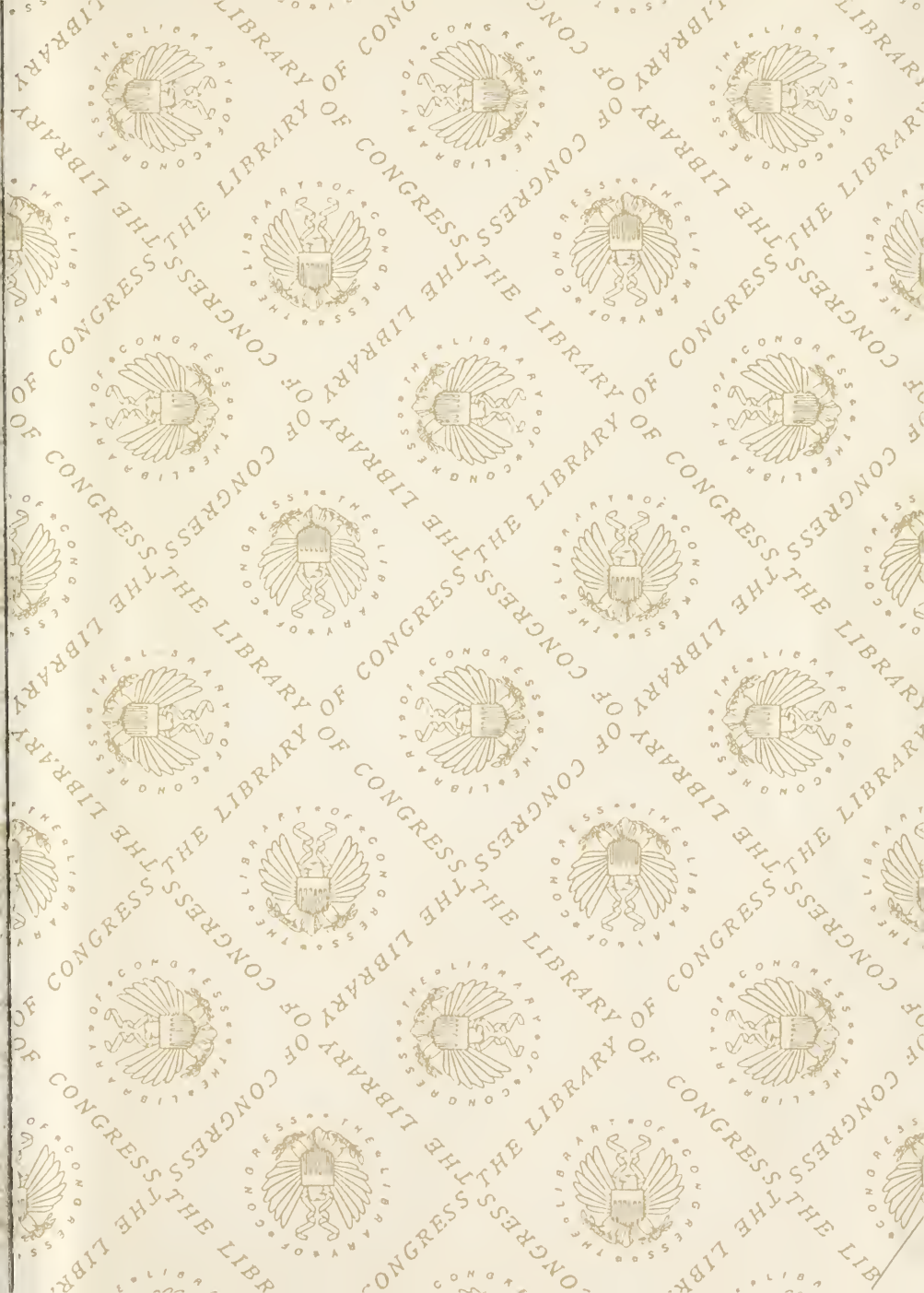
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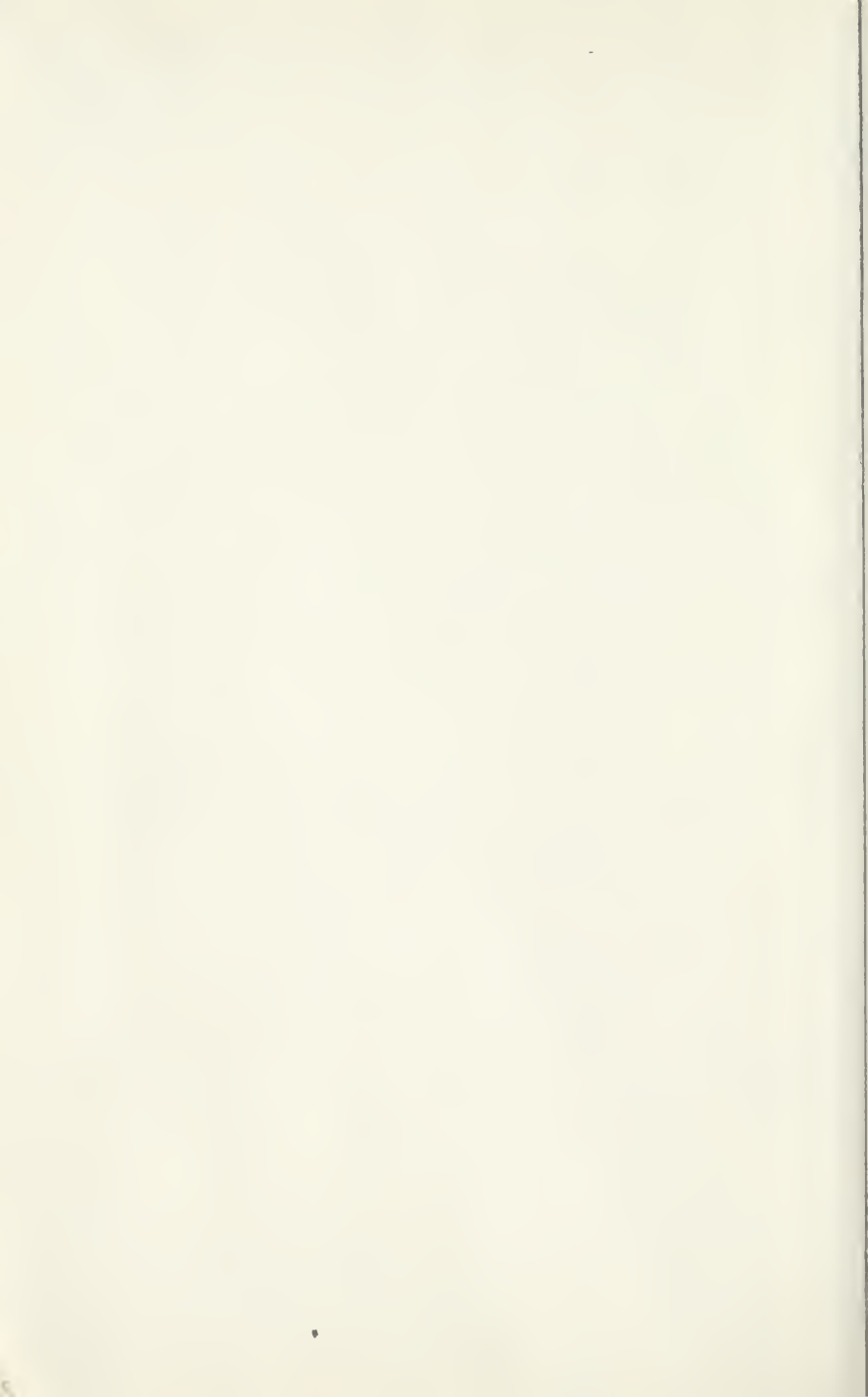


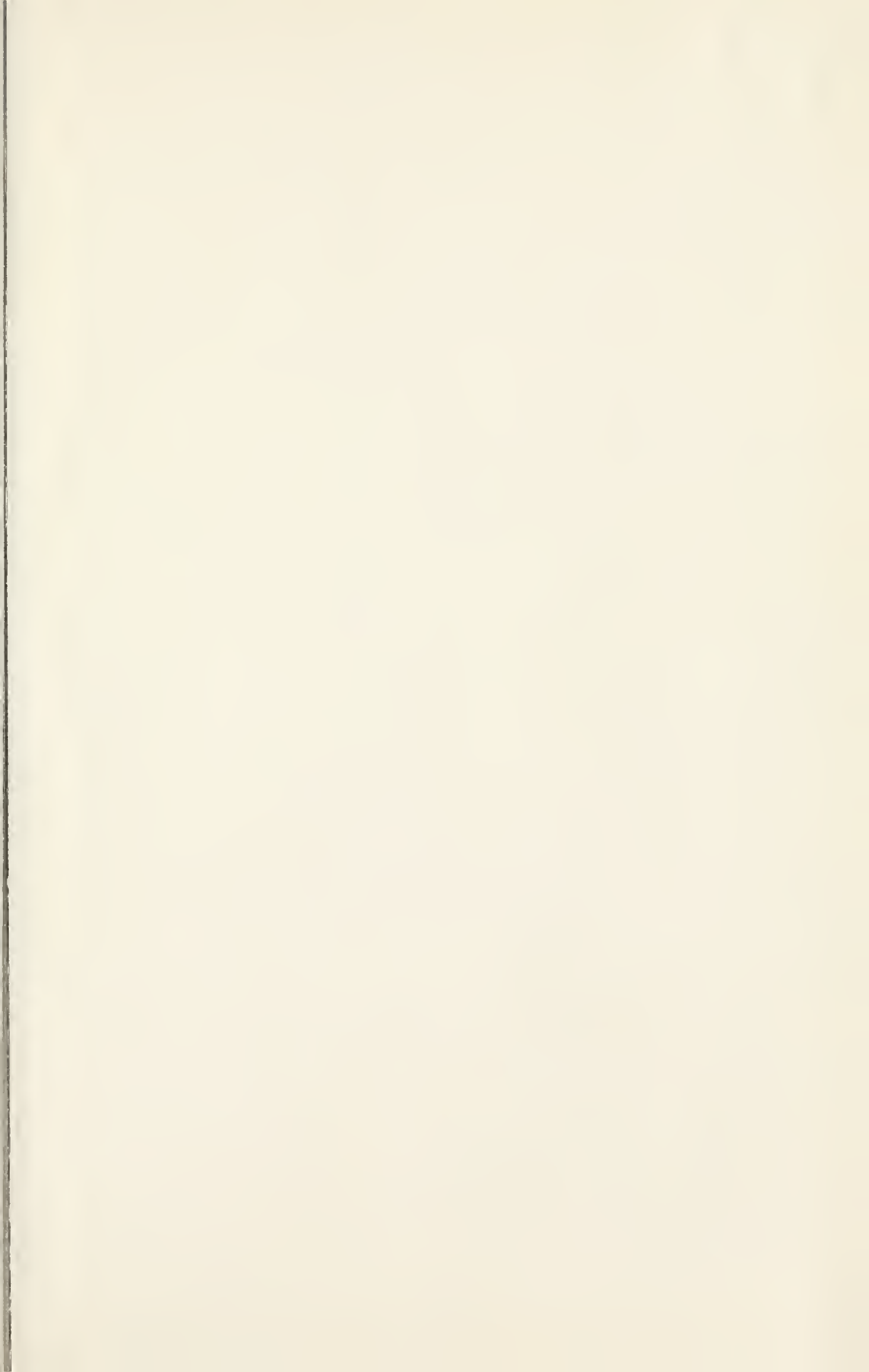
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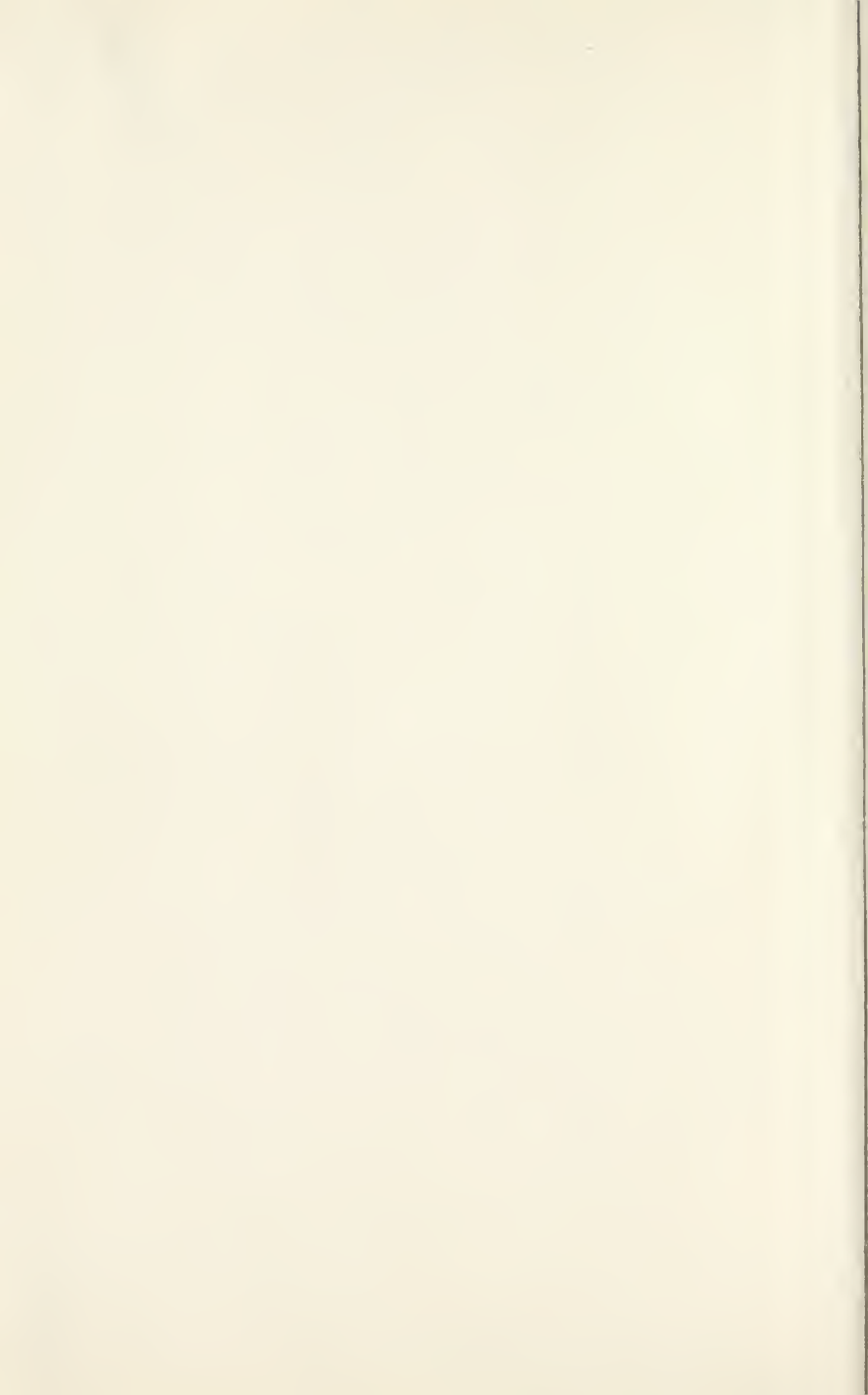








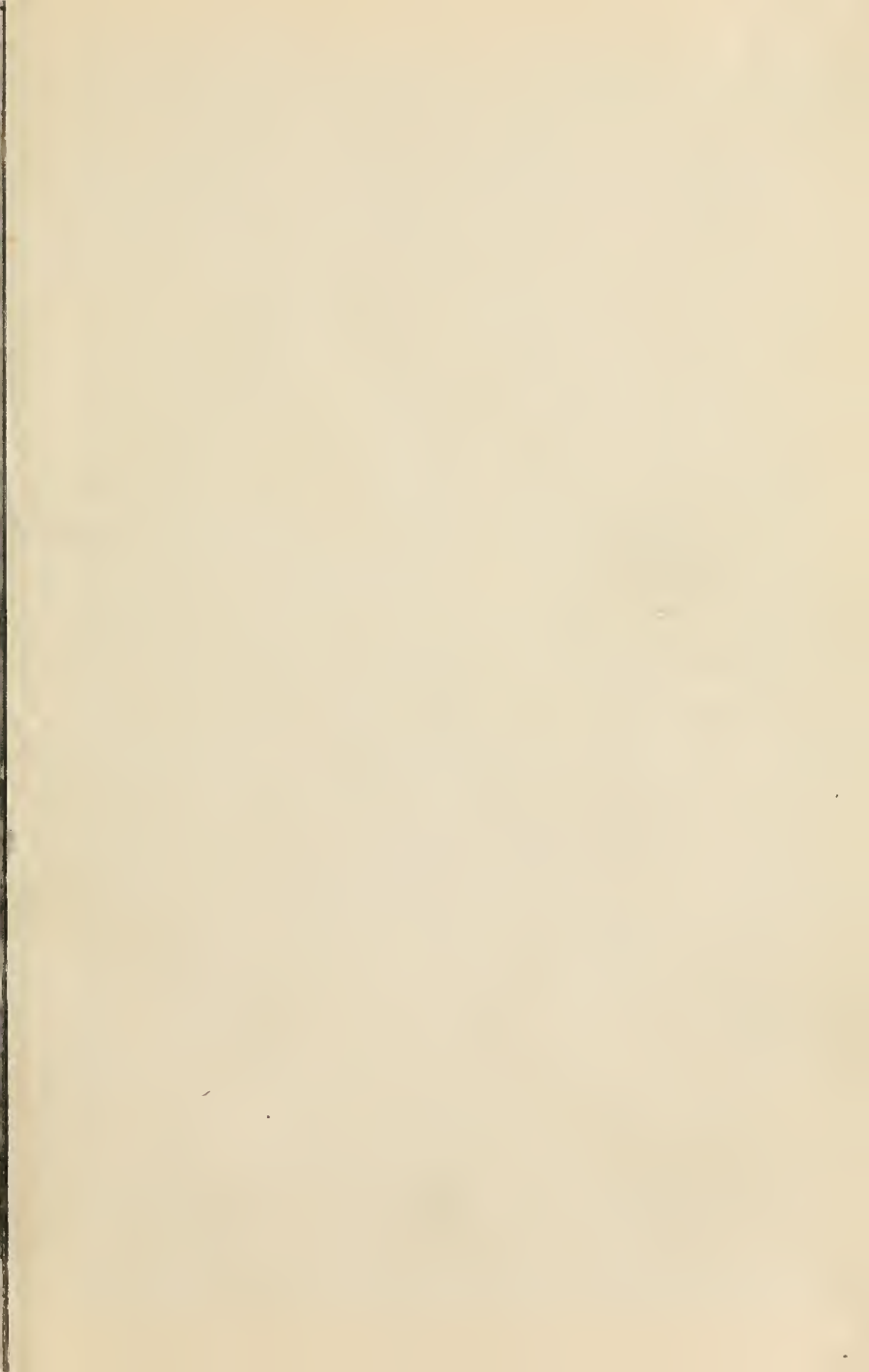






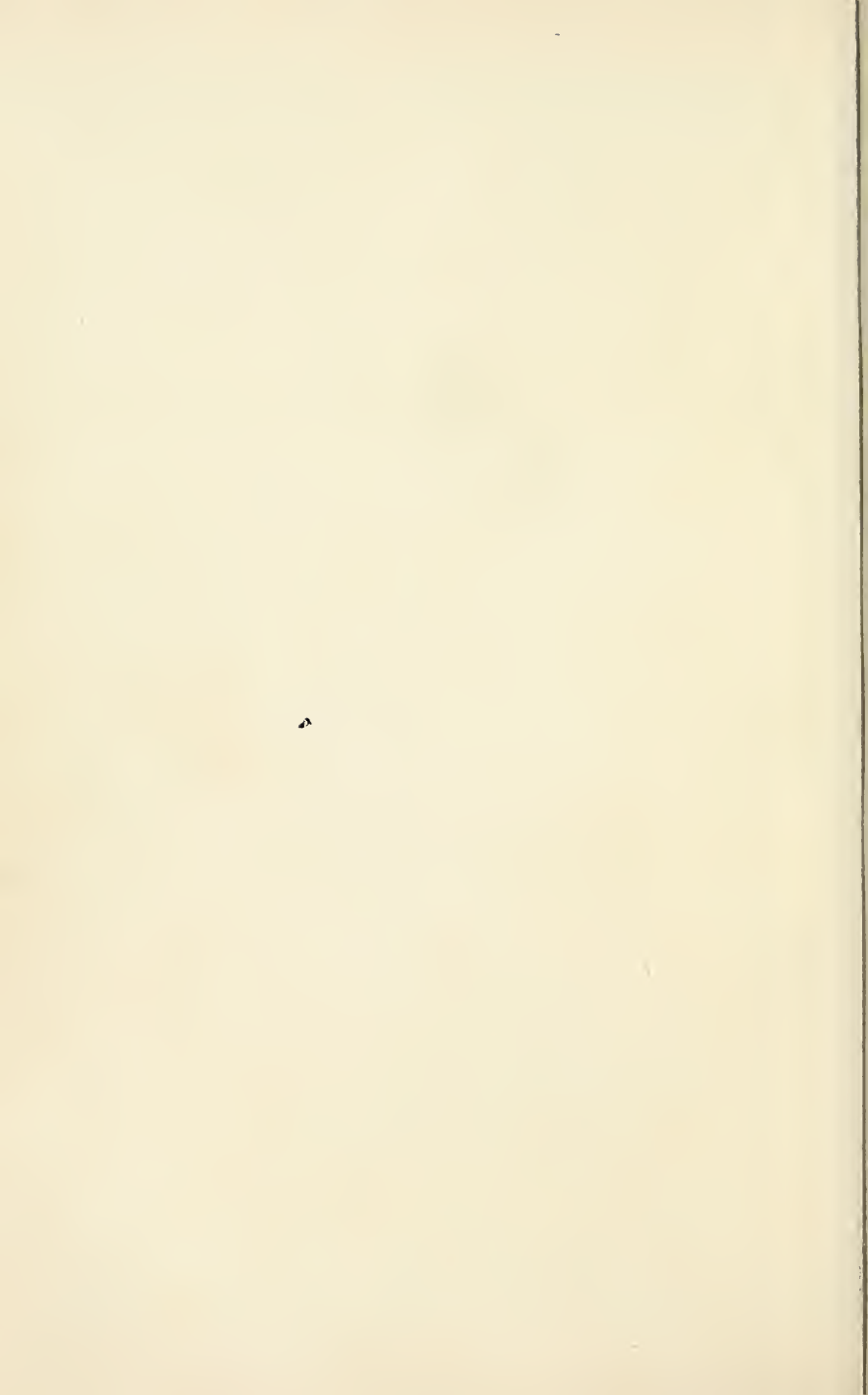
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MRS. ARABELLA V. CHASE.





W. CALVIN CHASE.



A
PECULIAR PEOPLE

BY

Mrs. Arabella Virginia Chase



WASHINGTON, D. C.
WILLIAM CALVIN CHASE, JR.,
PRINTER.

1905.

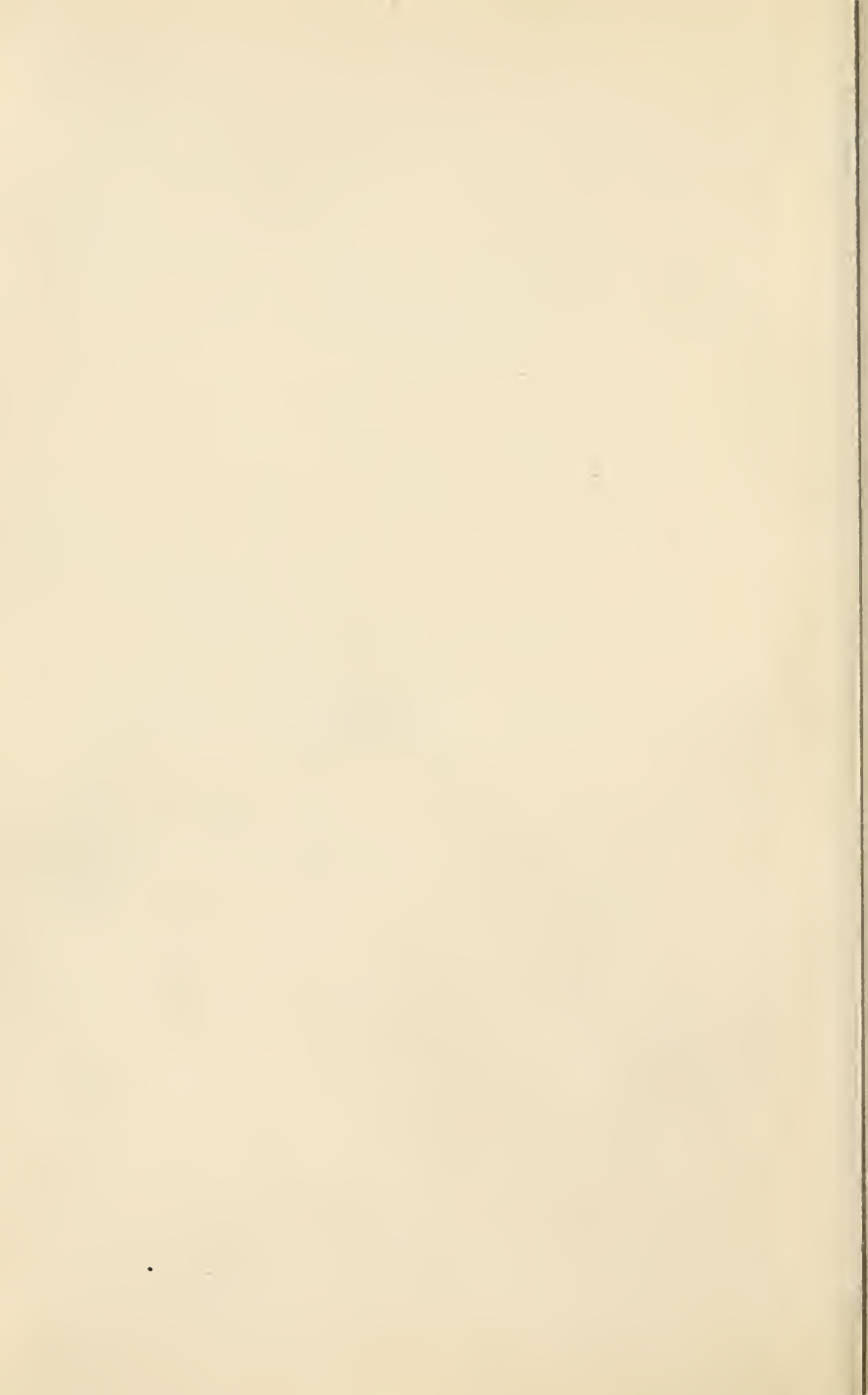
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PREFACE.

This is the first and only volume which has been presented to the public on Peculiar people.

The purpose is to give credit where it is due and censure all that is detrimental to a nation.

The attention of the reader is directed to the source from which the Peculiar people came.

All the changes, from what they were to what they are, have not been noted, only those of the greatest importance.

The aim of this volume is to arouse the Peculiar people themselves to renewed activity, and cause all others, who may read its pages, to open their hearts to the truths herein stated. }

Many people have reached the conclusion that the Peculiar people are inferiors, collectively and individually, and that they are not progressing.

The common custom of referring to the dark skinned people as Negroes and colored people must be legislated out of existence, and this volume is intended to set the people to thinking, then to yielding to the right, and finally to complying with the Golden Rule.

Many statements may not please every one, nevertheless they are true.

Were the criticisms all against the Peculiar people one would say the author has pictured them well;

were the praises all for those citizens not identified with the Peculiar people, others would say the author is uncharitable.

The author begs to state that she has made a study of all classes of citizens and has found that much of the strife now existing may be obviated by following the principles mentioned in this volume; if every person will feel that he is an American citizen and lose sight of the complexion of his skin, the greatest hindrance will be moved.

This book is intended to act, on its readers, like a cake of leaven in a pan of dough.

The results which will come from having read this volume may be as "Bread cast upon the waters, seen and gathered after many days."

This book contains nothing to offend the most refined.

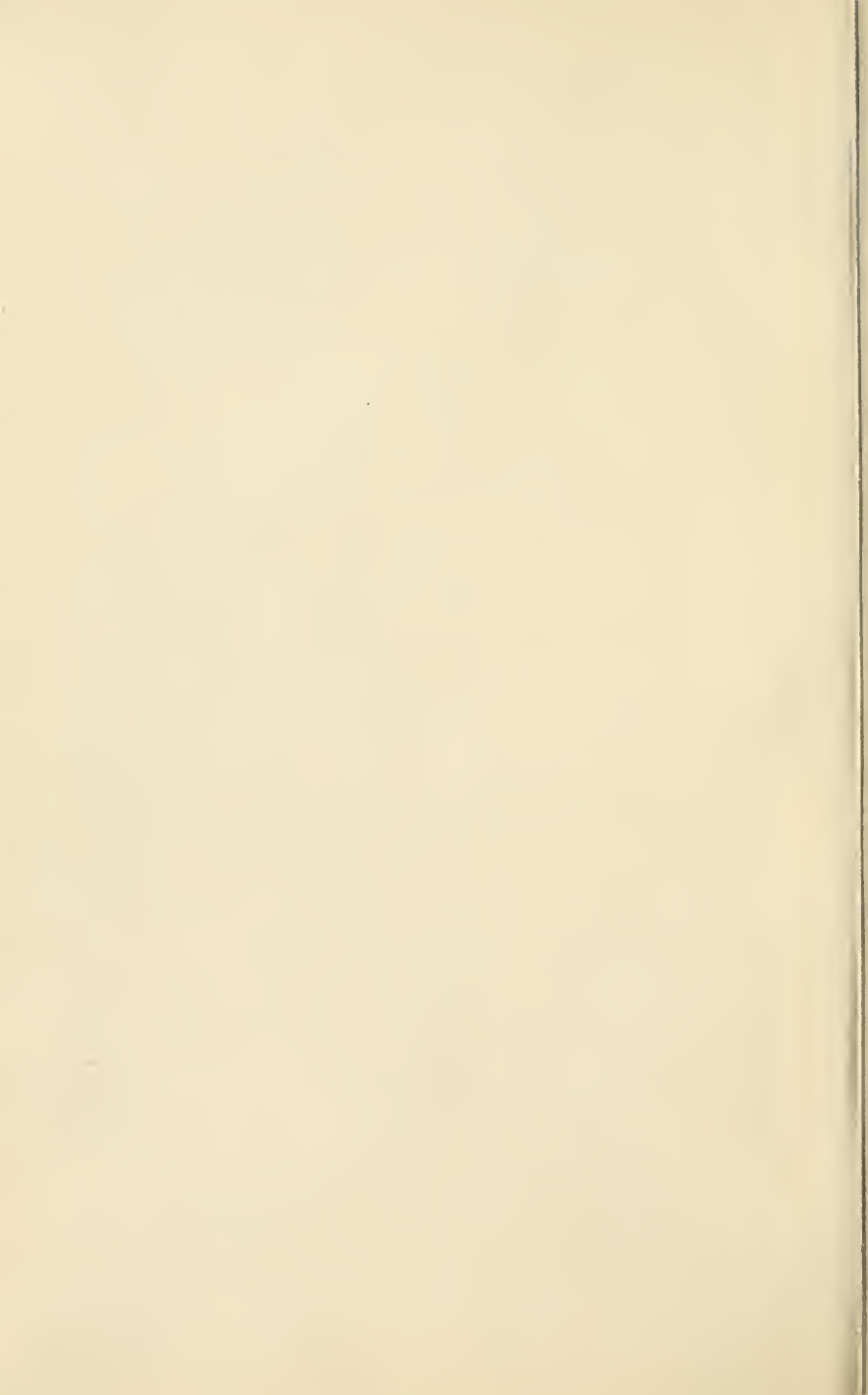
In preparing this book the author has been greatly aided by experience, and after serving such an able teacher, feels that she is doing her whole duty in presenting it to the public.

The author's daughter, who is an accomplished pianist, and son, who is a clever cornetist have rendered substantial aid in the presentation of this work.

Her son, not only did all the typographical and press work but prepared the book for the binders, and her daughter was the amanuensis and proof reader; both children are less than eighteen years of age.

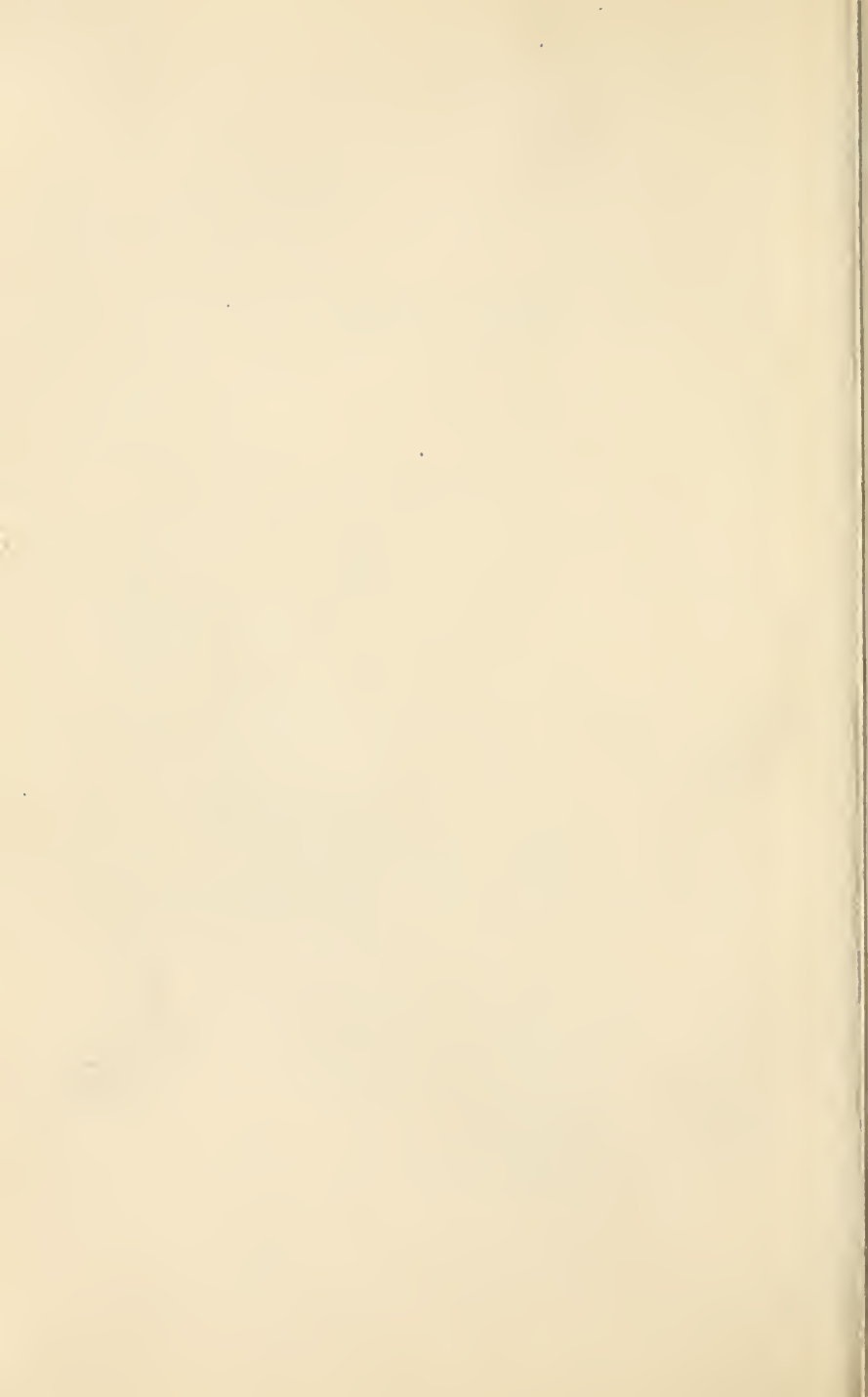
Because of the manly position maintained at all times, in the interest of humanity, the author dedicates this book to her husband, William Calvin Chase.

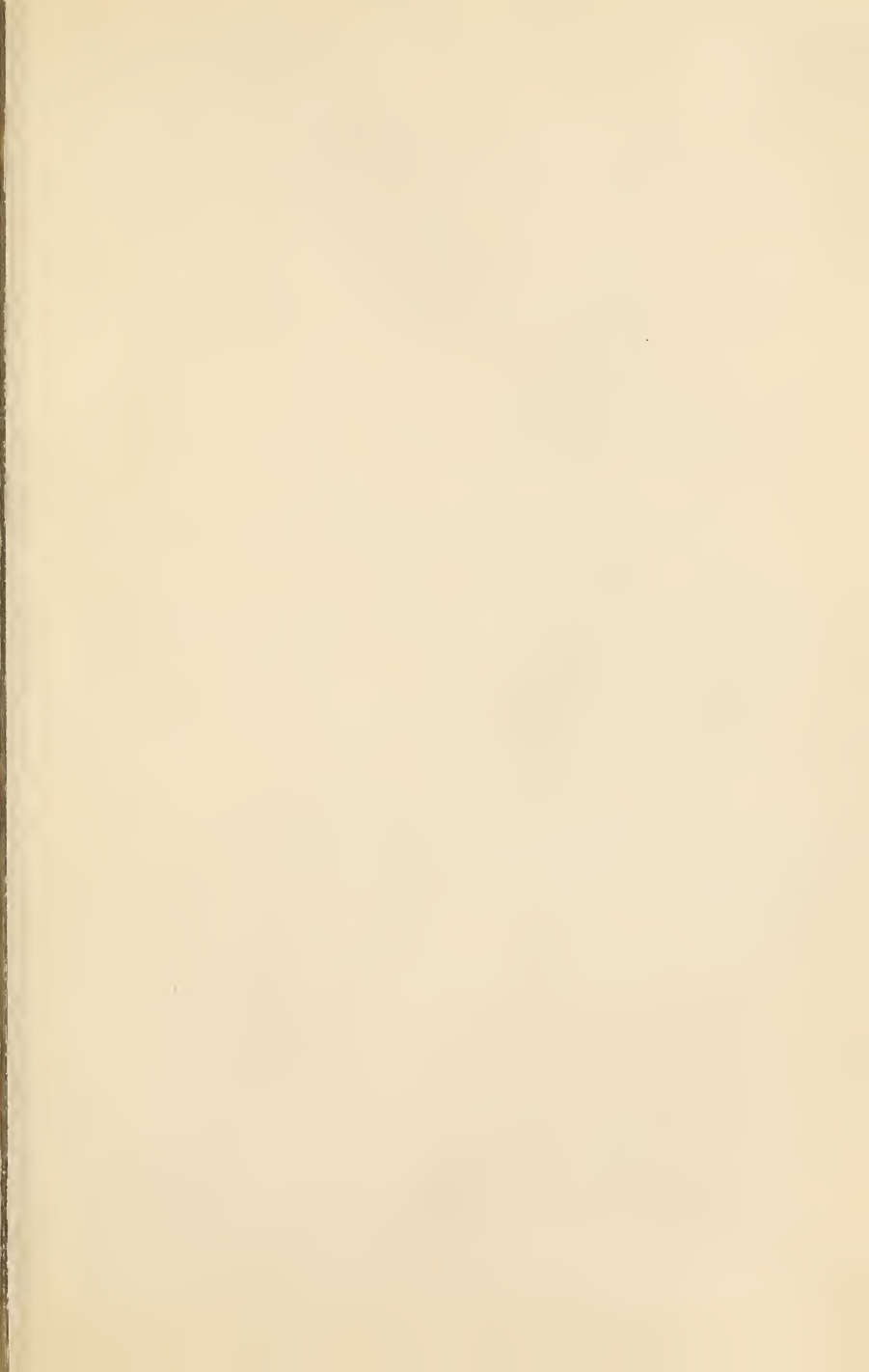


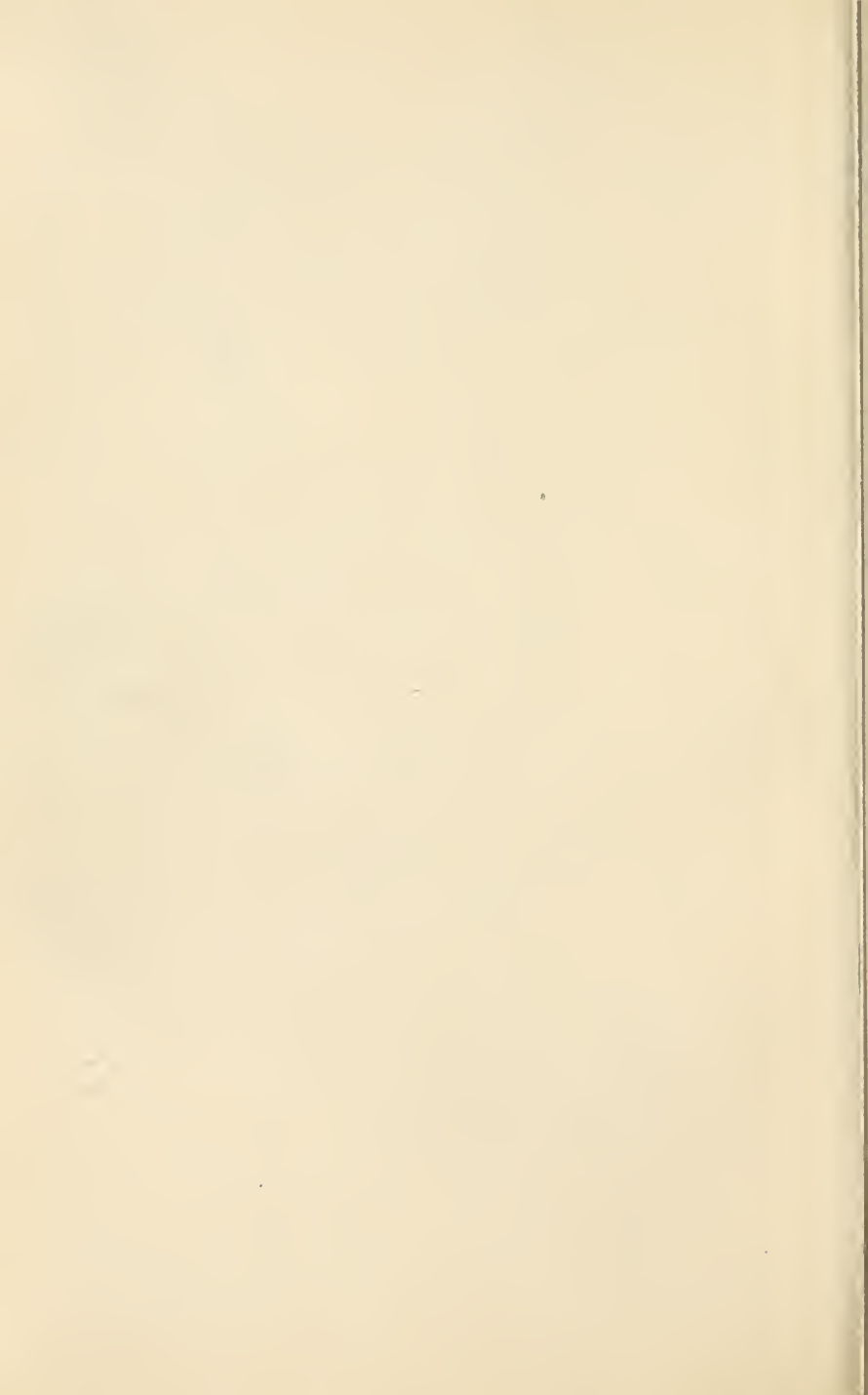


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A PECULIAR PEOPLE.

DIVISION I.

THEIR ORIGIN.

In the beginning God created the Heavens and the Earth. So God created man in His own image; male and female created He them. It was about the tenth generation after the creation of the first man, Adam, that there were three brothers, Shem, Ham, Japeth, who were the sons of Noah. Of these three sons was the whole world overspread.

Their father, Noah, was a husbandman and it may be safely said that by him were sown the seed of intemperance as applied to intoxicant drinks. Noah made his own wine of which he drank and was made drunk. When Noah awoke from his wine and knew what his youngest son, Ham, had done to him while he was under the influence of the wine, he became displeased and cursed him.

This was the intended plan of the Divine Creator in order to bring about a separation in Noah's family. Under no circumstances could Noah have been induced to give one of his sons to go in a strange country if all three had remained dutiful and loving.

God had a reason for permitting Ham to be the son cursed by Noah, and that reason is as much a mystery to-day as it was when the disruption of that happy family took place.

Notwithstanding the final decision of Noah and the rejection of Ham and his son, the whole world, about this time was of one language and one tongue.

An idea was conceived and all the people were of one accord in the effort to put into execution the idea.

The undertaking was to build a tower which should reach from earth to heaven, which attempt alone proved that, although the workers may have differed in outward appearances, there was a oneness of principle.

In all things that had been created the greatest wisdom had been displayed as to kinds.

A great universe had been made and was to be peopled by the descendants of three brothers; would there be any rivalry, competition, or advancement of the purpose for which man was created if scattered over the face of the world and all speaking one tongue?

No more opportune time than when engaged in building the tower was there for confusing their language and giving to the world the many kinds of languages found in the different parts of the world.

This once happy family of parents and three brothers had been parted, each going to some other clime.

Ham settled in Africa and sent many branches into Asia. The formation of a new people was begun and Ham became the father of a people known as Ethiopians, who were men of stature and fine looking.

In the days of Christ this country was governed by a line of Queens, who contended and successfully resisted the Romans.

Ethiopia means burnt in color, and the accepted definition of burnt in color is black. The Egyptians define Ham as dark-skinned, burnt or black in color.

The presumption is that the intense heat of Africa had much to do with the complexion of its inhabitants may not be wholly wrong. Ham was the color of his parents. notwithstanding he was also the father of the

Africans.

Many of the Africans were black or very dark and distinguished by having crisp or curly hair, high cheek bones, thick and protruding lips. These are called Negroes.

All Negroes are Africans, but all Africans are not Negroes, any more than all Europeans are not Turks.

Ham had four sons and twenty-four grand sons, and some of the principal nations which sprang from Ham and his sons were the Ethiopians, Lybians and Canaanites.

Selecting at this point the Negro, for it is he with whom I shall deal, a most important change takes place in the relation he sustains to the world.

A new Continent was discovered, which was named Aermica. In the year 1620, a Dutch trading vessel brought to the shore of this new country, Ameriac, a number of Negroes from the sunny clime of Africa, who were sold into bondage to the settlers, who had come to the new country in quest of peace, happiness and the right to enjoy their lives as free men.

These slaves were true, full-blooded Negroes and in no section of America did the slave traffic prosper more than in that part known as Virginia; it has the distinction of having been foremost in the slave trade.

The number of slaves in America greatly increased but the most astonishing fact was that each birth which made the number of slaves greater did not produce a simon-pure Negro, no not by any means. Surely the climatic effect on the Negro in America, his new home, was marvelous. Instead of the black face, curly hair, flat nose, high cheek-bones, thick

and protruding lips, there were light skins, sharp noses, straight hair and thin lips.

Where, oh where had he gone? The Negro had been displaced and was undergoing another change. America's soil was unable to produce the Negro.

DIVISION II.

HE BECOMES PECULIAR.

An edict was heralded throughout this country, at the close of the rebellion, that slavery was for-evermore abolished in the United States of America; that the shackles, which had held so many of God's creatures in bonds, were loosed and should fall from the enslaved.

Not one Negro has entered this land, as a slave, since the edict went forth. Some few have come seeking an English education, and still fewer seeking to become citizens.

The constitution of the United States was created for the government of its citizens, and while it did not cover the ex-slave as a citizen, it was only necessary to make amendments and such was done, to protect him in his rights and privileges.

Amendments which gauranteed to every citizen equal rights before the law, regardless of race, color or previous condition of servitude were added to the constitution.

In his message of December 1862. President Lincoln said, "That portion of the Earth's surface which is owned and inhabited by the people of the United States of America is well adapted to be the home of one national family, and it is not well adapted to two or more".

He had in mind the political condition of the people, as there existed many and varied political opinions.

The same expression is as applicable to-day as it

was when it was first made. This land could not be the home of the slave and his master at the same time, and as slavery had the weaker hold it had to go. With slavery went the Americanized Negro.

The once Negro finds himself transformed, the and all his descendants are no longer what they were when they first saw the light of day. The Negro first became a slave and at the close of the rebellion he is so differently situated as to be to himself peculiar and he, like the man from whom he sprang, becomes the father of a peculiar people.

Such rapid transformation in a class of people has seldom, if ever been known. A class of people born on the soil of America, resembling other people in every respect; having the same likes and dislikes; having the same capacity for good and bad as others; made in the likeness of the same Creator as others; developing the same traits of character as others; rendering the same service to the same country at the same time in the hour of its perils, even to the sacrifice of blood and life.

Every person should be proud of the race to which he belongs, as God designed that all men should be of one race and tongue.

These Peculiar People may, with others of this nation, say that their ancestors belonged to a well defined race of people.

The race question is lost in the United States and stands for nothing, for according to the governing laws, no man is known except as a citizen.

The change in the Peculiar People was brought about by contact, by doing away with slavery and by

legislative acts.

One thing which makes them peculiar is so much needless discussion of a Negro question. The Negro is in Africa, presumably contented and is not aware of the fact that the American citizen is agitating the Negro question. In the American republic there is no more Negro question than there is a German or a Grecian question. Why should there be any such? The American nation is one in aim, success, floating one banner and having one constitution, by which all are governed.

The Negro question must have a Negro flag and constitution to protect it and those who are agitating the question know that no such thing could be tolerated on any soil except that in the possession of the Negroes.

The all absorbing thoughts should be: How best to serve the land which has given them birth; how to assist in increasing the productions of that land; how to develop her interests; how to make the very best citizens and how to demand respect as such.

It is impossible to determine the exact motives of any person who persists in pleading the cause of a people as a race problem. It is calculated to do irreparable damage to the whole of the Peculiar People, also it is likely to reduce the number of friends to the same. Only one question can arise which will demand the attention of each and every citizen and that must always be a national one.

DIVISION III.

A MISAPPLICATION.

The term "colored" is misapplied when used in reference to any people as a part of the whole. Either all people are colored or none are colored.

But it is an undeniable fact that each human being is tinged somewhat; some more than others.

White means that which is without a tint or shade of proper colors, or their mixtures, resembling pure snow.

The Caucasians, then, are not pure white, there is simply less coloring matter in their make-up. Their features are acute, their intellect vehement and they easily rank among the most progressive of people.

The individual who is white deserves the deepest sympathy of his fellow beings, for he must be sorely afflicted with some fearful malady which destroys the coloring matter contained in the epidermis.

All citizens of this republic belong to one of three classes; they belong to the dark, the light or the lightest class.

There are some members of the Peculiar People as fair as any who may be seen in the most refined Caucasian gathering.

A conductor being unable to decide as to the proper place for one of his passengers, on a car where the separate car law existed, asked the passenger if she were white or colored, she told him to find out for him-self, and he said no more but let the matter drop.

A small girl once asked another if she were white,

she received an affirmative answer, she doubted the correctness of the answer by saying, "You are too black to be white.

None are white, none are black.

Some one is to blame for this misapplication and who can it be? When a man mistreats and discriminates against himself others will do unto him the same. So it is but becoming each to see to it that he is not the guilty one.

The Peculiar people are themselves to blame for much of the discrimination against themselves.

News-papers are the circulatory system for disseminating all matter known as news. The affairs of one section become interesting to another section by means of news-papers. They mould public sentiment and they are the means by which much good or evil may be done.

All depend upon their proper management. Some news-papers state in bold type on their front page, that they are Negro Journals, edited by Negroes, in the interest of the Negro. The very assertion is disgusting and perchance will bring the blush of shame and humiliation to the reader of such a paper.

Is there in all this land of America a news-paper known as a Caucasian paper, edited by Caucasians, in the interest of Caucasians?

There are papers to be read by the people and the solicitors for subscribers accept every person who is willing to pay the subscription.

Why will those supposed to be learned, among the Peculiar people, injure their undertaking by calling themselves what they are not?

Is the metal used in the press and the type, brought from the mines, owned and worked by Negroes in Africa?

Is the paper used the result of Negro ownership and workmanship, and if so were these materials brought to the shores of America on vessels owned and manned by Negroes?

Are the men who conduct these so-called Negro Journals born in America? No American journals edited by men of American birth can be considered as Negro Journals.

The argument that the news in these papers concern the Negro is most ludicrous and not self-supporting. A perusal of many hundred weekly papers, which the owners of them say are Negro papers, prove that eight out of every ten have the same articles on and pictures of the same personages as found in American journals.

All this refutes the possibility of a Negro newspaper. All the patent back work is that of enterprising Americans which makes bare the truth that some persons take advantage of what others may do and at the same time misapply terms.

Persons must seek to know what true journalism is and give to a reading public that which is elevating and worth reading.

Negroes are Negroes and cannot be put upon paper and read. No enterprise should be handicapped by calling it a Negro's.

A Negro store is a place, located in Africa, where one may purchase a Negro, and no one would enter unless in search of a Negro.

Any kind of business may be successfully carried on by any member of the three classes of citizens previously named.

A proper estimate of education, industry and thrift must inspire the fore-most thinkers, and they must cast aside everything which retards.

DIVISION IV.

USELESS LEGISLATION.

These people need no special acts of legislation and no specified mode of benevolence. Being a part of this nation, the day has long since passed for them to ask and expect favors.

The affairs of life may assume uninviting attitudes, but in due time everything will be adjusted and will work out for the good of all who wait. Just as Ham was the youngest of the sons of Noah, so are these Peculiar people among the youngest of Natural born American citizens, all of whom are bound together by a national tie, too strong to be easily broken.

The greatest importance of these people did not begin at their liberation from the bonds of servitude, but like the towering oak which began its life in the shape of an acorn, their importance is growing and increasing. With advancement and age come a full development of maturity and strength.

These people have suffered much and have suffered long, and yet since the light of freedom has been shedding its rays along the road of progress, much of the past has been blotted out of remembrance.

To ask and expect favors as a distinct race of people is one of the many peculiarities of these people, and it is not at all in keeping with the constitution of this republic. If a persistent demand is made for special and separate legislation, because their ancestors were brought here as slaves, then, a most serious mistake is made; one that may ever retard their progress; a mistake which may always keep them in the

position of inferiors, as members of this nation; a mistake which will give to other members of this nation an equal right to ask for separate legislation; a mistake which will render the weak still weaker and make the strong more powerful; a mistake which will be a little less than a hot-house for envy, strife, prejudice and a vast number of obstacles in the way of advancement.

No where on this globe is there such a demand for unity in every respect as there is in the United States of America. Color identity is completely absorbed in the very name applied to this section.

If the States are united the people who compose those states must be united also. They are one, and color, nor previous condition of servitude can alter the fact that all citizens of this republic are to be governed by the same moral and civil laws.

There may be, and indeed there are, irregularities existing now which are productive of a feeling of unfairness in the administration of our laws, but the laws themselves are not responsible.

Like humidity rising from the earth, the oppressive feeling of discrimination is noticeable; the high against the low; the rich against the poor, and the descendants of former slaves against the descendants of the former slave-holder.

Words would fail to express the results of discrimination if it were possible to have special legislation for the government of one set of people.

Undoubtedly the results would be disastrous and the discontent and maladministration which would follow could not be paralleled.

An incorrect statement is made by saying that the taking of life, by the method of lynching, is the work of white men, and according to the constitution of the United State the men who are lynched are not colored men. Race obligations are violated, and the laws of our country are trampled under the feet of men and few there are who know the facts as they exist.

One set of citizens conceive an idea that the laws are not to be respected, and attempt to violate them. Their acts are not controlled by self respect and naturally they have not the right conception of American citizenship.

Then, there are those who take upon themselves the right to administer the correction according to their own discretion.

American citizens are lynched by American citizens and the only legislation needed is that which will prevent one citizen from taking the administration of the law out of the hands of those appointed.

The good member of this government must know that his protection does not depend upon the color of his skin, and the criminal member of this government must know that the laws for the criminal portion are blind to everything but justice.

Humanity demands such legislation and right and justice ask for the enforcement of the same. The consideration of color is not worthy of mention.

With the proper application of the laws, this country of the free, would have fewer blemishes and the Peculiar people would be an honor. The laws are sufficient to protect every man, who is a part of the United States, and all the acts of violence, committed by

citizens, are against the laws which have been enacted for the preservation of national peace and prosperity.

Those holding the reins of government are responsible for any infringement on or disregard for the laws of another country, by the citizen of this republic.

The whole American nation must feel the effects of the acts of its people. What is needed is a law to compel those in power to rigidly enforce and carry out the principles upon which this government is based.

The ways devised by the maker of all mankind are beyond the conception of any of His created beings, and cannot be explained. His rod of chastisement assumes many and varied shapes.

Flood and flames, which lay low in destruction's path all that is dear to human happiness:- life and property, are afflictions sent upon the American nation and not upon the black man nor the white man.

Are there those who can question the motive or the justice of the Divine Father?

If one truth stands out more prominently than all others, it is that the Ruler of this universe makes no discrimination. The fairest of Americans receive no more consideration in the howling tempest than the darkest ones. After the fury of the storm has passed and an estimate of the loss of life has been calculated, a conclusive evidence of the justice of God is manifested. All that is left of former citizens is consigned to mother earth, from which all originated. The loss of life is not felt from a racial standpoint, but first from family connection and next from the national, as the entire population is affected.

In a dry and parched season, when all vegetation suffers, the Peculiar people are not the only ones desirous for a change, but all the other people who go to make this great nation.

Does it not appear to be very much out of harmony with nature, for man, weak in his own strength, to draw the line of distinction on himself and on his fellow man?

All calamities are intended as warnings that all men are born equal.

DIVISION V.

NO LONGER BEGGARS.

The position to be desired is one of elevation and trust, which is sufficient to produce a self reliance in the hearts of any people.

The paramount disposition must make the people feel that the success of this nation depends largely on their loyalty to the constitution.

"A man must live by the sweat of his brow". The present condition of these people is not indicative of pauperism, and a charge of systematically begging cannot be applied to them. The asking of help to promote a cause which makes the nation stronger financially and intellectually, is not to be condemned, but complimented and supported.

The better the material used in building a ship the more capable that ship is of standing the storms when making voyages.

The intelligence of a nation increases in proportion to the increase of the intelligence of those who constitute it, so if aid is given to any school the good results, like a wave, stretch out to others.

A petition for assistance on the basis of previous servitude should receive little or no encouragement at all. Great care is necessary or irreparable criticism may follow misrepresentation.

There are those of the United States who regard the Peculiar people as unworthy of confidence and unfit for citizenship, especially those who are so narrow as to have no wish to discover qualities of value in any but themselves.

Ministers, who ought to know the truth and teach and preach it, make many blunders and do not give credit when and where it is due.

Not since the formation of this government has there been so much false doctrine preached from the pulpits, as at this time.

The pulpit should aid in elevating struggling humanity. But the sacred desk is being defiled and used for the purpose of injuring a large part of this nation, instead of imparting the truth that "All men are born free and equal."

The Bible might as well be discarded in some churches, for the object intended to be accomplished has been relegated to the rear. There are some, also, who believe that the Peculiar people deserve respect and fair treatment.

Their argument is that a people having passed from one stage to another, developing at each the ability to cope with others, cannot be easily crushed and ignored. There are those, who by their efforts, serving as monuments of honor.

These people will be sought and desired, notwithstanding the opposition of to-day; they are not idlers. No good material is rejected in the construction of a building. "The stone which the builders refused has become the Head Stone of the corner."

The American nation may be called upon to face the combined powers of the world, and who can tell but what the future salvation may hinge on the position held by these Peculiar people.

A nation, whose bounds are ever expanding, cannot say of its members "There is no need of thee."

The American republic would be as incomplete without these Peculiar people, as a man would be without one of his limbs.

The place once filled by pauperism is now filled by the desire to be strong and serviceable,

DIVISION VI.

HIS ABODE.

The suggestion that this people leave this country and go to some other clime, is not American and is unbecoming a great nation; for these reasons alone no legal steps have been taken to carry into execution any such suggestion.

Shall people be forced to leave their home and go to dwell among strangers? The Peculiar people have no claim on any land except the one which made them citizens.

Had this government sent to Africa all the descendants of the first slaves, when slavery was abolished, instead of making new citizens of them, affairs would have been materially different and quite the reverse of what they are to-day.

But, no, the prevailing sentiment was that the once enslaved people would, if given a chance, make better citizens than they had slaves.

There are some among and identified with the Peculiar people who advocate the emmigration scheme and assign many reasons, but none are plausible enough for this government to lend any assistance. At the bottom of these schemes lie hidden the real motives.

The Caucasian part of this republic has an equal right to go to Africa and permanently reside. Nothing could be, nor would be, thought were a combination of the fairest members of the United States to enter and claim possession of some parts of Africa.

Were not the Indians, who were once happy on

their pleasant hunting grounds, routed and cheated out of their belongings? Were they not deprived of and killed off the very land which is now called "The land of the free and the home of the brave"?

Like all other people these new citizens have their faults, and very many of them are borrowed faults.

It cannot be said of any nation that it is free from faults, because the people who make the nations are not perfect. Perfection in any people will not be attained in this life, but improvement in all things is admissible.

This being the home of the Peculiar people, it is also the place for correcting, as far as possible, all mistakes; it is the place for acquiring strength. They are not as strong in national affairs as they will be and yet the time is at hand for them to stand alone.

There is no reason why, after years of successful struggles, they should be fed from a bottle and treated as nurselings.

In their early adoption as citizens of the United States, they were weak and unsteady and needed help, but to continue to expect the same retards their progress. The responsibility of thinking and acting like other people rests upon them. To discriminate between good and bad is the right of every man; no bonds now hinder the persuance of right, and an honest discharge of duty to one's self will prove conducive to good citizenship and an elevation in the estimation of home-people.

No people ever ascended to real prominence without opposition, which had to be boldly met and courageously subdued. Perplexities multiply as a pro-

gressive people advance in life's march, and no people may expect to amount to much at home if every thing moves on gently.

Certainly by the Peculiar citizens remaining at home, no other member of the national family is forced out of his place; there is room for all. There is even room for other nationalities to come in and secure the wealth of the land and return to their own homes and enjoy it; there is even room for the anarchist to come in and slay the chief executive of the American republic. Then, surely the inoffensive offspring of American slavery, bred and born on American soil, in the midst of the offsprings of American slave-holders, will be accorded the same right to remain at home and enjoy the privileges of his home, as is given to the other citizens. At any rate these Peculiar people are quite willing to make any allowance for many shortcomings; it is evident to them that the whole nation is young and is doing fairly well.

By the time it becomes very old there will be no distinction at all, but the whole world will look on and say, "Behold them, see how they dwell together in love."

DIVISION VII.

BUSINESS, WEALTH AND SOCIAL CONDITION.

When the Peculiar people started out as citizens of this republic, they were worse than poor in purse, as all the labor of their fore-fathers had been used in setting the slave-holders and their children up in business.

For some time these people were obliged to confine their attention to whatever presented itself in the line of work. It was not the intention of the Divine Creator that all these people should be tillers of soil, no, not by any means.

Each year since the emancipation, the number of Peculiar people engaged in some profitable business has been increased and the business conducted on larger and broader principles.

The progress made by the Peculiar people has been as great as that made by any people, under similar circumstances in the same length of time.

By a careful and judicious application to business the wealth of these people has steadily grown and it is not an uncommon occurrence to find many of the Peculiar people possessing as much, if not more, than many of the children of the first settlers.

To be sure these people are like others of the nation; all of no class of people are thrifty; there are some who are idle, indifferent and burdensome, but the same kind are to be found among the fairest of this nation.

The bulk of property, owned by the Peculiar people, would be greater if wages were better and ex-

horbitant prices were not charged when an attempt is made to purchase real-estate.

All kinds of obstacles are placed in the way. A piece of ground will be sold to one of the fairest citizens for what it is worth, but if one of the darkest citizens desires to purchase a like piece he will be charged twice its real value.

Notwithstanding all over-charges these people are becoming wealthy, and it proves a capability of making the best citizens.

It is conceded that in the homes of most of these people are to be found the comforts, which are needed to make the home happy and life comfortable. The conclusion is that thrift and management brought about such results. No inheritance was handed down from ancestors, because, for-sooth, the labor of the slave was utilized in enriching the coffers of others.

As citizens of America the same right belongs to the Peculiar people, to select their associates as to other people. The sensitiveness of their nature precludes the idea of overstepping the limits of propriety. The companionship of some are often forced upon these people, and when the fact becomes known the partnership association dwindles to one partner instead of two.

Beings which are unlike socially have no affinity for each other, and if forced for a time to mingle, will gradually separate like oil and water. The Peculiar people are able to look after themselves socially just as they do religously.

They learned how to build and conduct their churches and now worship under their own roofs; they have

also learned how to conduct their social functions with the same grace and style that is seen in any gathering of the fairest of America's citizens.

Something is materially wrong with the make up of any one who desires to force himself into any social circle which prefers not to have his companionship. The republic is so spacious that all may enjoy themselves and only go where wanted.

Suppose places of amusements can and do exist without the patronage of some of the citizens; no one should become faint and commit suicide. There are so many ways for becoming informed and progressing in this life.

The intelligence of a class of citizens is open for criticism when that class is happy and contented to mingle and associate with those of the Peculiar people who will fill positions as serfs, and decline to sit in a place of amusement beside an educated and refined dark-skinned man or woman.

Such is the proof that there are those among the fairest citizens incompetent to appreciate intelligence and too obtuse to know that they are receding each day, while the Peculiar people are becoming a power, religiously and socially.

The same state of affairs exists relative to the mode of travelling. The separate car laws do not prevent disasters, by any means. The more the laws are enforced the more God becomes incensed at the treatment accorded to some of His creatures by others.

All discrimination on the part of one set of citizens illustrates their inability to discern between good and bad or moral and social obligation.

Those intended to be injured are not, but come out of the testing crucible only brighter, healthier and wealthier.

DIVISION VIII.

IMITATIVENESS AND RESULTS.

Being American citizens, the Peculiar people do not differ from the other citizens; all men are imitators and are dependent on each other. If fine clothes will make an improvement in one person, it will do the same in the case of another; if change of locality improves the health of one person it will do the same for another similarly situated.

Fine carriages, drawn by dashing steeds, make the impression of wealth and refinement in the case of one; it will do the same in the case of another.

The whole American nation may be truthfully called imitators.

This habit is found where ever men abide. These people have the same faculties; they may, and do, appreciate all that is grand and noble; they have shown their ability to do the same things and do them just as well as any other people; they are seen in all avenues of life and great has been their improvement, in the midst of so much opposition. Nothing daunts them in their onward march to higher citizenship and victory.

Some mistakes are made by the habit of following the example of some who are supposed to do only what is right.

Crime of any kind was almost unknown to the ancestors of the Peculiar people and crimes of certain natures were never committed.

Being citizens make a great difference now; the fairest citizens, having a monopoly of all positions of

honor and trust, are more given to appropriating the belongings of another to their own purposes than the darkest citizens are.

The force of mimicing has been so effective, that in an unsuspecting moment some of the Peculiar people have gone to their ruin.

Be it said, to the credit of the great majority, these people do not take to bad examples very readily.

Not one crime has been committed by any of the Peculiar people which has not been committed by other members of the national family. Be the crime of what ever nature possible, the dishonor falls on the whole people and one class may not say to another, "look, see how your people act".

It behooves those who have had every thing in their favor to set good precedents, that those who follow may make few mistakes.



MISS BEATRIZ LUCINDA CHASE.

Taken Oct. 1904.



DIVISION IX.

THE POLITICAL ATMOSPHERE.

At last a most wonderful division in the composition of the Peculiar people has been reached. Having all the rights of citizens of the United States an interest in the political affairs of the nation is but natural. With the proper adjustment of the political atmosphere every thing will work out for the glory of God and the upbuilding of humanity.

The human body is constantly undergoing changes and the mind or soul which occupies the tenement of clay is also susceptible to changes. Every thing changes as the years go by, and that individual who experiences no alteration in his physical and mental make up can never become a true American citizen.

At the close of the war, when freedom came, the ex-slave felt that he owed to the republican party a debt which never could be paid.

He felt that it was his duty to support that party because it was the strongest in existence at that period. The principles of the republican party were not fully understood, but the simple name was all that attracted. The bitterest enemy could have concealed his identity under the garb of republicanism.

Some of the liberated beings knew that God had used the republican party as an instrument in bringing to them the light of freedom; others thought that the party came into existence for no other purpose than to rescue them from bondage.

A few of these poor, benighted souls really believed

that the republican party shouldered arms, marched on the field of battle, fought, bled and died, that freedom might come to the enslaved. The true cause of the war of the rebellion was not made clear and some could not have understood what was meant by saving the union.

To some, saving the union meant an object to be seen or felt. How was the slave to realize a meaning when he was not permitted to educate himself so as to comprehend anything in books and papers.

An attempt was made to save the union without considering the condition of the slaves with the result that the Ruler of men's destiny was not satisfied so the effort proved a failure. The Divine Creator intended that in saving one, all had to be rescued. Thus is seen the working of Providence. 'God often saves His people through the very channel intended for their destruction.

At any rate the republican party was regarded as the best friend the new citizens had. As Christ had become the liberator of man from the bondage of sin, so had this party become the rescuer of slave men.

Who can estimate the number of ex-slaves who lost their lives by allying themselves to that party? Men were driven from their families; men were killed for no other crime than that of being republican.

As everything is changing, has not a change been wrought in the attitude of the republican party, towards the dark-skinned citizens of this country?

Are not the Peculiar people made to understand that the party which brought the light of freedom to the slaves, whether intentionally or not, is a thing of

the past?

Do not all political factions cease to love the ex-slave and his off-springs, after having used them to further their purposes?

May not the Peculiar people, as citizens of the United States, change also, and do those things which are best adapted to their surroundings?

In so many instances are the Peculiar people imposed upon, not because those imposing hate them so much, but because there is still a bitter feeling against the principles of that party with which nearly every member of the Peculiar people is allied.

There is still the effort to preserve the union of the republic, which makes more forcible the intention of the republican party.

Being men and citizens every one is expected to study his own interest and not be told to do this or that.

The disfranchisement of any citizens of this country is not right, does not reflect credit and will only succeed for a time.

Agitation, when conducted judiciously and honestly, does much towards helping a cause, but there are some mistakes being made by persons claiming to be friends of the oppressed.

It is very hard to court the favor of a looker-on, who sees the life being crushed out of a people, and says that nothing can be done to save that life.

These people have been true to the men and measures of the republican party, almost regardless of their interests; for so often have these people supported the party of their choice and depended at the same time for daily bread upon those who opposed

the republican party.

What is the state of affairs at present? The Peculiar people are trying to remain in the inclosure of republicanism and are following the adage that "A rolling stone gathers no moss."

The descendants of the party of Abraham Lincoln are destroying all the planks which formed a fence around the republican inclosure, trying at the same time to escape through the most convenient aperture. Some who were conceived and born in the republican party advocate changes because better results may be obtained.

Must the dark-skinned citizens remain in a position like Plaster of Paris images, and not exercise the rights given them in the constitution of this government?

Be they men or beasts? Created in the likeness of God as all other people are, it only becomes any who may be inclined to control or dictate to cease at once and let them be guided by conscience.

No part of the constitution of the United States may be so construed as to allow some citizens the privilege of changing their political sentiments, and compel others to adhere to one, whether it is for their good or not.

Surroundings and locality must influence the political inclinations of people. What may be good for soul and body in one section may be injurious in another. If only one party existed and the desire of one man was the desire of all, then, there would be no reason for any change.

The greatest opposing elements are in the northern

and southern sections. When the slaves were liberated, they were left dependent on the very persons from whom they had been taken. The former masters were not pleased with the loss they had sustained, and while they were compelled, they were not over anxious to employ their ex-slaves to do their work. They made the best of the situation and the truth is that the Peculiar people have grown and developed just as all the other people of the South have done.

It must be remembered that the South has its many faults and the North is far from perfection, in its dealings with the Peculiar citizens.

If it were possible for the republican party to give employment in the government to every dark-skinned man at the head of a family, it is doubtful whether such would be done. What, then must become of the Peculiar people?

Talk will do no more for the dark-skinned citizens than far the fairest. It is all very well to say what the South should do, but it would be so much more acceptable if the republican party would treat the Peculiar people consistently.

There are many who oppose the principles of the republican party in the northern section of the republic, but there are more in the southern, for nearly all the people, except the Peculiar, change their affiliations when they reach the South-land and everything moves along smoothly. Why not permit all the people, then, to survey their surroundings and conduct themselves accordingly?

Just as certain vegetable productions are better

adapted to certain localities, and do not thrive when transplanted to others, just so with principles; the South is not likely to receive the ideas of the North and make them productive of much good. The South is told to do what the North fails to accomplish.

The ex-slave would have suffered untold deprivations had not his ex-master given him employment; and at the present time, in no section as much as the northern, are the Peculiar people more crowded out of all kinds of employment.

The change from bondage was severe on the ex-slave holder; the party that was instrumental in freeing the slaves failed to make any provisions for their future welfare. Thousands of acres of land, belonging to the government, could have been utilized as homes for the freed-men, but they were left in an uncultivated state.

The land could have been given with the understanding that all occupants would be expected, at all times, to support the party which God had used in breaking asunder the chains of slavery.

Then the republican party, on looking over its possessions, could rightly say "They are mine, all mine".

But these people were left in a state of infancy to eke out a living and citizenship the best they could.

The result is to-day that the ex-slaves and their children make a Peculiar people, in a peculiar land breathing a peculiar atmosphere, surrounded by peculiar circumstances and in the midst of a most peculiar nation.

Each section wants them yet no section loves them, each political party tries to get along without them

on account of the dislikes one party has for the others.

Since it is true that there are many in the republican party, who are opposed to the Peculiar people, and many in other parties who are willing to accord them their rights, as citizens, the Peculiar people must think and act for their best interest.

It is inconsistent to expect these people in the South to do like those in the North, it is against them.

Whatever may be wrong with the southern section, the northern section has failed to produce any better material than the South.

As slavery was a child of the South, of course more of the offsprings of slavery are to be found there.

The Peculiar people of the North mean well, but they do not help to better the condition of their brothers in the south-land, by telling them to do this and that. While one part of these people are in sympathy with the other, it is well for all concerned to know that there is no need for gratuitous advice at home.

What does the disfranchisement of these people in the South mean, if it does not mean their disfranchisement in the North, and every where they are in great numbers?

The South started the ball of disfranchisement to rolling and each state is inclined to keep it going.

The South has but to put itself up as a model and the North will not be very tardy in taking a pattern, especially if the only ones compromised are the Peculiar people.

The Peculiar people have adhered to one party, from the beginning of their existance, and now that the

party of their choice can no longer find it convenient to protect them, from the power which threatens to destroy their citizenship, they are forced to bestir themselves.

Just below the horizon, coming up from the east, are the rays of happier days; days which will bring to these people equal rights before the law and the privilege to enjoy those rights.

DIVISION X.

THE CORNER STONE OF GOOD CITIZENSHIP.

Men have gone to their graves and men are living, who have tried to solve the reason why all people of the United States are not alike; why some are limited and others are not; why the constitution of this government is not a protection to all of its citizens, irrespective of complexion; why there are any Peculiar people in the land of liberty. The best way to reach a wholesome conclusion is to make some persons, feel that a great responsibility rests with them.

The time has come, when the mothers, among the Peculiar people, must arouse themselves. A most lasting impression may and can be made on the young mind, and shall the mothers among these people be less considerate, in regard to their off-springs, than the mothers of the brute creation, or of the feathered tribe?

Many traits of character must be corrected in early childhood, and it is the duty of the mothers or the guardians to make such correction.

When a disposition which implies inferiority, timidity, slothfulness, abruptness or covetousness, manifests itself in a child, the mother cannot afford to ignore the condition of her child, nor leave that child to the care of providence.

In the Holy Book we are told that children should be trained the way they are to go and when they are old they will not depart from that way.

Every man, whether good or bad, was first a child, and in the childhood days the training should not be

slighted; no pains should be spared in perfecting the child for the position waiting for him, namely: that of an American citizen.

Each child should be taught that it is just as important to be a good citizen of the country called home as it is to be the ruler.

Teach the child to feel that he is a king and that the greatest subject for him to govern is self, for the foundation for self government is laid at the mother's knee. Children, like vines, will run wild unless properly guided.

At the age of comprehensiveness there should be instilled into the hearts of the little people the fact that, every one born on American soil is an American citizen and as such the laws of the land are to be respected; that each citizen of the republic is entitled to protection because he is a part of this great nation.

Children reflect on and emphasize the actions of their parents, or those who have the care of them, hence it is no very great task to start them in the right direction.

The history of American slavery will be handed down to generations yet to come and it is needless to poison the young minds to dislike those other citizens who differ in complexion, hair and features. Bodily slavery will never exist in the land of the free again. The history of America can never be separated from that of the slave; the two are inseparable.

A true mother will teach her children only those things which produce good citizens. Indifference and negligence are destructive habits and will not help children to become strong in this world, nor will either act as a pass-port in the world to come.

Mothers should associate themselves with their children; become partners in their joys and griefs, helping them to master many little difficulties connected with child life. As far as possible a complete knowledge of the disposition of children must be carefully studied and everything eradicated, which will in after years prove injurious. Subordinate social obligations and all others, if necessary, and make the little folks first, for they are to be the coming men and women of their nation.

Nothing is better for developing the good and crushing the bad than positiveness with children. It is not wise to be too hasty, but very cautious in the manner of administering a correction if the end in view is for the betterment of the ones corrected.

Have children to obey while young and when they reach the age of responsibility it will be quite natural and easy to comply with the laws by which their country is governed. But if they are permitted to have their way in infancy, the inclination, throughout the youthful days, will be towards disobedience.

The love of a mother falls short of its responsibility when she is careless and indifferent as to the course a child may pursue; such mothers cannot give to the world children who will make the best citizens.

Very often, children, with comfortable surroundings and educated mothers, give more trouble, as citizens than some belonging to a more unfortunate class.

The nearest approach to perfection in berries and fruits is realized when they are given the best care, the proper temperature, no weeds allowed to grow in their midst; when they receive the highest cultivation

possible, and yet they do not come up to expectations. They are deformed, some of the prettiest having the taste spoiled by some objectionable insect.

Sometimes a berry, in the wild state, is all that is required in looks as well as taste; but this is more often the exception.

In so far as the young is concerned, the same rule which is applied to the vegetable kingdom is applied to the animal. By the most careful training may mothers hope to get the best results.

Children ought never to be frightened into doing what they are told to do by those, in whose care they are. Teach them to look to the officer of peace for protection when on the street instead of running away and crying. Shame on the mother who teaches her children to fear the policeman, by putting him in a false light.

A very important thing is true politeness. Politeness to be used on some occasions and to be controlled by the color of the skin is not any good, but is to be avoided. A polite boy will treat all females properly because they are females and because his early training was not neglected. A polite girl will demand respect from all because many little things in her early life were given the proper attention, and when she is not treated politely the blame is not hers, but belongs to some one who has not received the right instruction, who does not know that politeness costs nothing but is of considerable value to the one possessing it.

Mock politeness, like sham modesty, has no depth and never conceals the true character of any one.

A true man will never permit the complexion of a woman to keep him from showing to others the politeness instilled in him when he was a boy.

It may be said that some children are neglected and in mature years are obliged to learn lessons of true politeness.

DIVISION IX.

UNWHOLESOME PRACTICES.

The school system which is quite the same throughout the United States, is a great one, and yet it is not without faults, which if corrected will improve the conditions of many mothers, and cause them to honor their obligations.

Cooking schools, sewing schools and kindergartens should be open to children who are born in the most humble circumstances, and whose surroundings will not permit that training which will produce the best citizens. Children who are surrounded with all the comforts or even in moderate circumstances, need not be trained in such schools.

What is the good of mothers if they cannot see after their girls and boys; teach them to cook, sew and to perform all kinds of domestic work?

There is work for the school teacher, but not that which should be done in the homes. The mothers must lay the foundation, upon which teachers are to build an intellectual structure. A very common excuse given by many mothers, for the ill behaviour and bad manners of their children, is that all badness manifested in their children is learned in the kindergarten, the cooking or the sewing schools.

The task of the school teacher, at its best, is a hard one, and no surprise should be expressed because so few marry after nursing and teaching children the very things which should have been learned at their mothers' knee, in their homes.

The school house door might safely remain closed

to some children, whose parents are educated, and only open to them to enter the highest grades. Let mothers be more interested and impart to their children a large portion of their knowledge. Relieve the teacher of the responsibility of teaching the alphabet, as great patience is required in so doing, and few teachers have an extra amount of patience.

Children are careful observers and an error of the teacher may cause years of annoyance to those responsible in a parental way.

Too much praise cannot be given to many teachers of the Peculiar people, for their untiring effort in trying to develop the best citizens, but they are powerless to do the work of mothers and do justice to themselves.

The women of the Peculiar people have many obstacles to surmount in order to make good mothers and good wives. They are the hardest worked women, on the whole, in this broad land. They are not always held in the proper estimation and treated with the same consideration, by the men who take them to brighten life's pathway, and to make life worth living.

If these women are to be up-to-date mothers, with the best children, they must be treated as queens in their homes and not as the scullions.

Let the husband feel that the wife and mother in his home is as important as the wife and mother in his neighbor's home. How can some mothers, among the Peculiar people, rise to that noble plain which distinguishes the true womanly mother? The time which should be devoted to home and family

is all taken in doing the work of other people; until, weary and fatigued, they succumb to the demand of nature, evincing no interest in their home.

A woman cannot do her duty to her children and home if she is required to do the work of a man. As a rule the men of the Peculiar people have to learn the importance of being at the head of a family. They are gradually showing their manhood along all the avenues of life, and the day is not distant when they will point with pride to their homes and say "Behold the coming citizens."



Taken Oct. 1904.

WM. CALVIN CHASE, JR.



DIVISION XII.

EXCERPTS AND COMMENTS.

"News of Interest to Afro-Americans."

The above heading may be seen in most news-papers owned and controlled by people who say that their papers are Negro Journals, published in the interest of Negroes.

All the news under the above head is prepared by enterprising firms, composed of the fairest citizens and sold to men, styled Negroes, that they may publish the same.

"The Freeman, an Illustrated Colored Newspaper." Well, just surmise the appearance of news being illustrated on colored paper.

"Read The Defender, It is American in all Things. The Brightest and Bravest Exponent of the People." Three words less than a score and yet in the few words a volume is embodied.

One edition of a newspaper "Published every Saturday in the interest of the Negro race" asked its readers to pay all subscriptions so that it may make temporary addition more permanent. The following is the head of the addition "SUPPLEMENT." All Supplements are owned and controlled by fair citizens. Where does the Negro part come in?

The following clippings explain themselves and comment is unnecessary:-

There are many writers and theorists who have grown gray trying to solve the Negro question. Meanwhile the Negro is progressing right along, thus

solving his own problem. No doubt some day these philanthropic people will discover that they have only wasted their time, as there is no Negro question.

The Negro must learn to be an independent voter. He must learn to do that which will bring to him the greatest honor and greatest good results. It is no shame or disgrace for the white man to show his independence; why is it one for the Negro? It is not, and the time is not far distant when the Negro will consult his own interest before casting his ballot.—*The Columbus Standard*.

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Elijah III was condemning strongly the St. Louis people for their treatment of the Negroes at the world's fair when he made this statement that the color line should not be drawn even in marriage. Dr. Dowie has previously hinted at his views of intermarriage, but was never so positive in his assertions against the drawing of the color line in marriage as today.

"If one God hath created us are we not all of the race of Adam instead of being whites, blacks, or people of other colors?" he asked. "There should

be no racial distinction. What we want is to go back to primitive man."

In closing his remarks on the race problem, Dowie predicted that the blacks in the South would soon predominate unless the abuse of the colored people ceased.

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THE COLORED PRESS.

The colored press shapes and molds public sentiment in the Negro's behalf and every family should consider it indispensable. Better do without some of the necessities of life, than be without a colored paper.

It is paving the way for the future of our race.

We should support a colored paper in order that the good deeds of our race may be published, that our girls and boys may have first-class employment. We believe in the doctrine that "God helps those alone who help themselves." We believe that so long as the color of a man's skin prevents his getting employment in white print shops, leading colored people should spend their money with Negro shops which will give colored men and women of character and ability employment on their merit. We must try to

help ourselves as we see the white man doing.—*The Hornet.*

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THE SUPREME COURT AND THE NEGRO.

The expected has happened. The case involving the constitutionality of the new Constitution of Virginia, which was brought before the Supreme Court by the Negroes of that State, has been passed upon by the court. The result was in line with a long list of precedents extending down to us from the infamous Dred Scott decision. The United States Supreme Court has always either decided openly against the Negro in this country or avoided the contentions of colored people by most artful dodges behind hairsplitting technicalities. So with this Virginia case. No relief was granted; the decision being that relief could not be granted on matters which were past. The fact that the same Constitution which prohibited black men from voting in the past still existed, and that relief was sought from future injustices under the same instrument was ignored. Nearly all of the Supreme Court justices are Northern republicans.—*The Voice of the Negro.*

THE PRESS.

"It is not too much to say that the press is the only great organized force which is actively as a body upholding the standard of civil righteousness. There are many political reformers among the clergy, but the pulpit as an institution is concerned with the kingdom of heaven not with the public of America. There are many public spirited lawyers, but the bar as a profession works for its retainers, and no law-defying trust ever came to grief from a death of legal talent to serve it. Physicians work for their patients and architects for their patrons. The press alone makes public interest its own. What is everybody's business is nobody's business—except the Journalist's; it is his by adoption. But for his care almost every reform would fall stillborn. He holds officials to their duty. He exposes secret schemes of plunder. He promotes every hopeful plan of progress. Without him public opinion would be shapeless and dumb. He brings all classes, all professions together, and teaches them to act in concert on the basis of their common citizenship.

"Our republic and its press will rise or fall together. An able disinterest-

ed, public-spirited press, with trained intelligence to know the right and courage to do it, can preserve that public virtue without which popular government is a sham and mockery. A cynical, mercenary, demagogic press will produce in time a people as base as itself. The power to mold the future of the republic will be in the hands of the journalists of future generations."

— *New York Tribune*.

The oneness of principle which was so apparent in those who attempted to make connection between heaven and earth, by means of a tower, is developing more and more each day. The Peculiar people are either absorbing or are being absorbed. This nation is slowly, but surely, falling in line with all other nationalities by outliving all lines of differences. Caste and proscription are now engaged in the last battle with right and justice and like the monster death are all but dethroned.

The combining and uniting of the people of the earth is more in evidence each day. The language of one nationality is known to many others and no great surprise is caused by a man speaking many languages. It seems perfectly natural.

Seventy years ago there were many sections of the globe unknown to civilized man; but to-day civilization has gone into the most remote regions and succeeded in making researches in the interests of science and in the advancement of the kingdom of the Creator. The most perplexing discovery that remains to be made now is that of the exact position of the north pole.

We are told that there is not anything new under the sun so no time need be lost in looking for something which is new, we need only seek for the locality of an object.

By the time the north pole has been found the Peculiar people will have been so shifted around and about by the unseen power as to occupy their exact

station as American citizens and will have accorded to them all the honor which is given to any citizen of the United States.

Accepting, as divinely true, the Biblical statement that "The first shall be last and the last first" the Peculiar people have much to expect; they will soon feel and enjoy the full meaning of the expression.

They will be the last to enjoy the full benefits of all the privileges given by the constitution of the United States. The descendants of the Pilgrim Fathers have reaped the first fruits of the land and the descendants of American slavery are being guided into the position to enjoy all the fruits which are to come.

Race, race is what is heard coming from so many persons. Crowds rush to see the boat race; women of wealth and culture speculate at the horse race; men rush to their death in the automobile race and the small boy in his tattered garments is quite content to peep through a crevice in a fence to get a glimpse of the foot or bicycle race.

People are people and may differ in many ways and looks but all people belong to the one race of mankind created by God. All nations go to make the one great family of mankind.

One of the best illustrations of the relation among the people, of the human family, is the swine. He is divided into many parts as articles of food; in fact nearly all of the animal is used as food and yet the origin of ham, shoulder or bacon is found in the common hog. The name given to the different parts does not change the fact that the father of all those parts is the hog.

After God had created the heavens and the earth and all there in and there on, man was created. The one man, Adam, was father of the entire human race, and while it is true Eve was given as a wife to Adam, he was really the father of his companion. The beginning of all mankind is traced back to Adam.

That only one national government can exist in the United States at the same time is clear to any intelligent mind, but there is no law to fix the complexion of the people who are citizens.

Color and race are not synonymous and when the wrong interpretation is given either term the results are not the most pleasant.

As all citizens are somewhat colored, some more than others and an affirmative reply is correct to the question "Are all men colored?"

Many citizens of the United States, living at the expense of the government, to the extent of receiving good salaries for their services, insist that they are Negroes and demand recognition on the statement that they are Negroes; they take pride in having others, living under the same flag and constitution, refer to all dark-skinned citizens as Negroes.

Yet the very instant one of the fairest citizens suggests the propriety of all the people who claim to be Negroes riding in separate cars, sitting on back seats in places of amusements, eating behind a screen at an inn there is general dissatisfaction.

Can a better name than Peculiar people be applied to the descendants of the American slaves? All the other citizens of this republic are moving onward toward the much coveted prize, human rights. The

spirit of any who boldly assert that all they have, say or do is in the interest of a certain few, is a very narrow one and does not reflect credit on the possessor.

Books and in fact all literature is intended to elevate the reader. Mere curiosity will hardly cause an individual to peruse one page of a paper if the name of it is repulsive.

Let all names not strictly in keeping with the spirit of freedom be abolished.

The folly of appealing to every national body of men, who meet to consider plans for the general good of all citizens, for an expression of some kind relative to the Peculiar people, will some day be manifested. Men may not longer expect to enter the political arena by the color of their skin, but rather on their merit as citizens.

Many of the fairest citizens are turned down on account of incompetency to fill positions of honor and trust.

Special legislation for some because their fore-fathers were slaves means special legislation for others because their fore-fathers were slave owners and lost all their slaves at the close of the rebellion. Special legislation has been the cause of the introduction of the hideous monster, jim-crow.

There is no more need for the separate car law now than there was thirty years ago. There may be certain modes of transportation tolerated in this life, but one thing is sure, all are placed on one common level in the plan of redemption.

A demand for men who have the courage to properly interpret and administer the laws of the land is,

of the most importance. The Peculiar people are good judges of good men and must exercise that judgment in selecting men to rule.

The sentimental day of public affairs is a thing of the past, and any who stop to complain that they are ignored on account of their color will not retard the progress of the American people, but will find themselves no nearer the enjoyment of complete citizenship a hundred years hence than they are to-day.

The Peculiar people do not help themselves by going to other countries with their complaints. All of their troubles arise on the American soil and must be adjusted on American soil by Americans.

Sympathy may be very much in place at a certain time, but as the United States is not subject to any other nationality there is no need for the outside to be called upon to express their feelings in regard to any set of citizens.

Respect for the individual who carries his private affairs to his neighbor is lowered and the same is true of any of the members of the national family.

All national powers regard the United States as being well developed and competent to care for all who are its citizens.

The same pride that actuates and accents the acts and expressions of the fairest citizens must control the Peculiar people; then there will be more harmony in the land.

An utter disregard for many insults and wrongs is necessary in order to accomplish the desired results. The Lord, while on this earth, suffered Himself to be insulted, in order to triumph and become

Master of all the earth; if He could leave His heavenly home and endure much humiliation from his inferiors, can not the Peculiar people wait all their appointed time with less murmuring?

All men who have taken upon themselves the responsibility of preaching and calling upon the people to repent of their sins, are accountable for much. The preacher who stands before the Peculiar people must advise endurance and all other preachers must dwell on the following:- "How can a man love God whom he hath not seen and hate his brother whom he hath seen? Such a man is a liar and the truth is not in him."

The man who occupies a pulpit in a house dedicated to the worship of God, the doors of which are shut in the face of men, because of their complexion, must preach a false doctrine, and God have mercy on those who claim to be saved behind such doors.

The medium through which a fair skinned citizen is saved is identically the same as that through which the dark skinned one is required to pass.

That the Peculiar people are good church workers, is shown by the costly structures, towering heavenward, all over the American land.

This is no strange land for these people and there is no need for them to hang their harps upon a willow tree.

Join the happy chorus and sing the Lord's song at morning and again at evening.

I know no land of all the earth
So dear, so beautiful and grand
As the one to which I owe my birth;
This lovely American land.

All the text books are so arranged as to educate the minds along the things which will make the best citizens. The children of dark complexion receive instructions from the same kinds of books used for all other children and should therefore be taught to honor all national songs and emblems.

The homes, apparel and deportment of many, yes most, of the Peculiar people are models and are exact copies of the best citizens.

The fairest citizens have always had the good things of the land, so there is nothing for them to do except admire the advancement made by their darker brothers.

Social affairs will continue to regulate a standard. No man of the Peculiar people will force his attention on a woman of the fairest skin unless he receives some inducement. There are brutes, in the shape of men, of all complexions, but they are not men.

Be it said to the credit of the Peculiar people, there are many fair skinned citizens who consider the qualifications of men and women of more importance than the color of the skin.

"Old things have been done away with and all things have become new." Party affiliations are not as they once were, because men of to-day are not as men used to be. In the land of the free, nothing is now absolutely more free than actions and speech.

The executive head looks out for the best interests of himself and those about him; the humble citizen must do the same.

In union there is strength and for this reason there has been a union of the blue and gray, the very

thought of which a few years ago entered not in the heart of any. Unless the Peculiar people come in as common brothers the union will eventually be composed of all the fairest citizens, to the utter exclusion of the dark ones. Such a union will the union be, when the union of the fairest is complete.

The Peculiar people have little else to do except to comply with the requirements of the laws of their country. All who are familiar with the reasons which made the fore-fathers leave their mother country and how the settlers treated the Indians, will not be surprised at the treatment given the Peculiar people.

The Peculiar people should also hold Holland accountable for their present condition as the Dutch traders introduced slavery in the new country. The right way however is to make the best of the situation, as the hand of the Great King is guiding the ship.

There are members of the republican party saying that it is best to drop the Peculiar people out of politics and have "A white man's party." The democratic party has not been receiving support from the Peculiar people hence it asks no favors, but will count every vote in its favor, no matter by whom it is casted.

There is only one thing for the Peculiar people to do and that is to be truly American in every sense of the word; when this position is assumed the respect of the other citizens will be assured.

The fairest republicans of the North express such sentiments as are best suited to that section, but many of them who chance to go South to live, lose no time in adopting the policy of the South.

They get the correct pulsation of affairs, political

and otherwise, and are prepared to fall in line at the shortest notice.

The dark-skinned republicans of the North willingly advise their dark brothers in the South what to do and what not to do. The one in the North knows nothing of southern affairs except what is conveyed to him.

Circumstances may cause an adviser living in the North to move South, and he begins to grow clammy as soon as he crosses the dividing line and before being introduced to the South as champion of human rights, his power of speech is lost. What a changed person,

No attempt is made to do the things formerly done in the North, nor is any advice given to the southern people.

Citizens may not receive the protection guaranteed in the constitution, but such a failure will not justify negligence on the part of any.

The memory of the confederacy is perpetuated, and kept fresh in the minds of the people through the Annual Grand Camps. Notwithstanding this, the constitution of the United States protects these same people, because they are citizens. The number of new camps added to the original number in nineteen hundred and four increased the whole to one hundred and twenty-one.

The Grand Army Republic honors the South for what it has done to the extent of having had one of its commanders extend an invitation to the grand commander of the seventh annual session of the Grand Camp, Confederate Veterans, Department of

Virginia, and this is the reply to the invitation:- "I decline this invitation in the most courteous terms, and state my reasons for doing so. Summarized, these reasons were substantially that the speaker still loved the memories and principles of the confederate struggle, and while he had loyally and in good faith accepted the results of the war he was as fully convinced now, as in 1861, that the cause was a righteous one; and he could, therefore, never willingly join with those who meet to rejoice that we did not succeed in that struggle.

That in these war celebrations it seemed to me that there was no common or congenial ground on which the soldiers of these two armies could stand, that in these meetings we saw things from opposite points of view, and hence the recitals which would make me sad, and vice versa.

The above proves conclusively that men may adhere to their own convictions and still be respected as citizens.

Just think of the North at one time assuming to dictate to the South and afterwards making all kinds of overtures to the South.

If confederates are invited to join the Grand Army of the Republic in its celebrations, the Peculiar people ought at least be allowed to be silent or join hands with any citizens when such actions are for the good of those concerned.

The cry is ascending that the Peculiar people are not protected in the South.

These people will never be protected in the South unless they do as all southerners do, and when they

prove their friendship for those with whom they live and upon whom they depend for a living, they will be protected.

The North has done and is doing every thing to be on good terms with the South.

The Peculiar people living South cannot serve two masters at the same time; they must love the one who administers to their daily needs while the other remains at a given distance and says he would do more, but is powerless.

In a Semi Centennial Anniversary, of the republican party the presiding officer recalls the history of the party and makes mention of the Party's achievements as follows:-

" Fifty years ago we were confronted here at Saratoga by an enactment threatening our national existence. That was the Nebraska bill, abrogating the Missouri compromise. We saw that our cherished constitutional rights and liberties were about slipping from our grasp. We saw that our republican form of government was in danger of being changed to an oligarchy, and if we wanted to continue a republic, we had to unite in forming a party to maintain and defend it. We knew that such a party would have a long and arduous struggle before it, that it would encounter storms, dangers and difficulties that could not be foreseen. But we knew also that it was the only way to save the nation's life. And so we took the risk. The new party was born, born an infant, but destined to grow to be a giant.

The republican party entered upon its career of fifty years. It led the way in emancipating the slaves,

in defending the flag, in maintaining the Union, and in restoring national peace and prosperity. In all that good work it had the co-operation of patriotic and loyal democrats.

Now in later years it has dealt with the controversy over silver and gold; gold has given us the gold standard and the best currency in the world. It has given us a tariff which, if not perfect, is nevertheless better than ever before devised, one that has raised the wages of the workingman and encouraged the enterprises of the farmer, the merchant and the manufacturer. It has watched the struggle between capital and labor protecting each in its rights and opportunities, forbidding either to oppress the other, and reminding both that they should be partners, not enemies in the march of American progress. It has expanded the national domain and increased the national prestige and power. It has delivered the Spanish colonies from their oppressors, given independence to Cuba, and helped all the others onward toward peace and self-government.

In short, we find that the republican party has been what its name implies. It is the party of the republic itself ”.

In the above quotation it is admitted that the republican party had the co-operation of loyal democrats.

All political factions place a premium on American citizenship, and the Peculiar people must not only look out for themselves, but associate and assimilate with those about them.

One's welcome may be worn out in the house of his

friend.

Yes, the sentimental day, so far as the Peculiar people are concerned, has become a by-gone day and each act performed by the very highest official powers emphasizes the fact. The Supreme Court can only deal with men, living under the protection of the Constitution of the United States, as citizens, and not as white and colored men.

The men in the front rank of the republican party and all other parties know that the further development of the United States of America depends upon the united effort of the citizens.

When a man is elected and inaugurated as President of the United States, that man is President of all the people, no matter by what party he is elected nor by whom he is opposed. The duty of the man so installed is to cement the people and increase harmony where discord reigns.

All the men of the other parties are not bad because a few give vent to expressions unmanly and selfish. The Peculiar people do not wish to be judged by the bad acts of some of the dark skinned citizens; nor should all the people living in the South be condemned because some of the fair skinned ones are heartless and brutal.

It is not because the writer is a Virginian by birth that she has words of commendation for the South, but she knows well that in that section are some of the best friends of the Peculiar people. If the entire South were opposed to the dark skinned citizens would there be dotted all over that section schools for the instruction of the ignorant?

Why is it so many of the accomplished educators, at every opportunity, assemble in the Southland? One reason is, that in the South the people are hospitable and the schools are good.

There are men in authority considered to be the best friends of the dark skinned people, who are as bitter enemies as the southern Tillman or Graves, but they manage to conceal their enmity until something unexpected happens.

An illustration of the bitter spirit in the North against the dark skinned people was given when the son of General Ulysses S. Grant recommended that a fair skinned man, serving under him, be dismissed from service because he married a woman, the woman of his choice and the woman he loved sufficiently well to have the world call his wife, and a descendant of American slavery.

The friends of the descendants of American slavery are legions and the enemies are scattered all over the American land.

The executive head sets an example, for cultivating the friendship of the southern people, and why should not the Peculiar people follow.

In another division of this book the author says that the North does every thing possible to please the South, and it may be said also that the republican party is willing to do many things to better the conditions of the citizens in all the southern section.

The following bit of information proves the truth of the statement that there is a union springing up between the North and the South, the blue and the gray; a union between the fairest citizens of all sec-

tions and if the dark skinned citizens do their duty they will not permit themselves to be influenced by any power detrimental to their own interests.

“ Mrs. James Longstreet is the widow and was the second wife of General James Longstreet, of confederate fame. The President and Postmaster General Wynne decided upon the removal of Colonel Henry P. Farrow, the postmaster at Gainesville, and the appointment of Mrs. Longstreet. A post office inspector who recently went to Gainesville to investigate a complaint that Colonel Farrow was not a citizen of that place, but lived in another county, reported that the charges were true, Colonel Farrow being a resident of Lumpkin county, Ga. Colonel Farrow has been a lifelong republican in Georgia, and has been postmaster at Gainesville for six or seven years.

There has been some question as to the citizenship of Mrs. Longstreet in Gainesville, but there is thought to be no doubt of that. General Longstreet lived there after the civil war. She is about thirty-five years old, and at the time of her marriage to the confederate general she was editor and owner of a Georgia paper. She is a bright, attractive woman, fully qualified for the position. It is possible, however, that the Georgia republican machine, of which Colonel Farrow is a member may attempt to make a fight on the confirmation of the appointment.”

Mothers must do their duty, so that when their children grow to manhood and womanhood they may properly construe, and if necessary execute, all laws pertaining to positions they may fill.

The advancement made by properly training the

young minds to aspire to grand and responsible positions is more and more observable each year.

Many of the older people are willing to become as children in order to have their stern proclivities remodeled; they feel the lack of such training as the children of this era should receive. Mothers of to-day have better advantages, in all respects, than those of fifty years ago.

In some way a child may have its back broken; or it may sustain the loss of a hand or limb, from which mishap he becomes deformed, and what is the result? If he lives to become a centenarian, he is an object of pity. He is unable to cope with his fellow citizens in life's ups and downs.

It is then important to protect the child from harm in any form if perfection in manhood is desired.

It is also of importance to know that the child is not crippled nor deformed in his training, for after reaching the age of manhood he may not only be an object of pity but an object to be avoided.

Mothers must feel the importance of being polite to their own children. An expression of thanks for a glass of water or a chair, delivered to a mother at her request, will make the little heart expand with untold pride, when the child knows of its ability to be of service to its mother.

Trust not a child to fate, feeling that all omissions can be supplied in after years.

All children, of the Peculiar people, need the watchful attention of their mothers and especially the girls. Without nice girls all hope for good mothers will be dead. They must not be exposed,

even in cases of severe poverty. While young they are thoughtless and forget that their every movement and expression are materials in the foundation of older years.

Sometimes when the mother is the only means of support, the father's place being vacant, girls are seen carrying heavy burdens on their backs or heads. These girls are often insulted and humiliated to the extent of losing much of their girlish pride.

To compel a girl to carry parts of torn down houses to an humble home for fire wood is one kind of economy, and yet it is often over balanced by a waste of food on the part of a careless mother.

A thoughtful mother will study economy in all her affairs and never permit her girls to do things detrimental.

A father is not perfect and will often be found on street corners discussing topics and plans of no use to his welfare, and his wife toiling to eke out an existence for herself and children. When fathers cannot get employment and mothers have the care of the family resting upon them, they should then, if at no other time, object to the girls becoming public carriers; keep the girls in and let the husbands and fathers go out.

Not many boys of the fairest citizens, much less their girls, are to be seen with luggage similar to what many girls of dark complexion carry. There is no real assistance given a father by exposing his children; better let him have an opportunity to demonstrate his fitness for the position of his own selection.

One peculiar thing about the darker citizens is the inability to let a burden rest on the proper foundation. Sympathy for one individual leads to imposition on another.

The attention of all the people, regardless of complexion, should be to the proper training of the young, in order that the highest types of American citizens may be realized. While it is true that the mothers of dark complexion have grave responsibilities upon them, the time and importance of the age demand that all mothers look after those in their keeping.

Every vestige of previous condition of servitude is disappearing and there is no use to discuss the rough side of people. The bad portion of the dark skinned people are simply some of the bad citizens and the bad fair skinned people, and they are legions, are simply bad citizens. Every nationality on the universe has its quota of bad members, except those who escape to the United States.

Perseverance has advanced the Peculiar people to their present position and has overcome the many obstacles which have tried to hinder them. They have been given strength to bear all that has been put upon them and will according to their faith continue to receive aid from the Divine Hand.

There are many excellent reasons why the name "Peculiar" is so well adapted to all who in any way are related to those people who were held in bondage, in the early history of the United States, and one is because these citizen's rights and opportunities have been, and are yet, abridged. The best reason

for styling them "Peculiar" is that they are equal to the requirements of law and will make as good citizens as those who have always enjoyed all the privileges of this country as citizens.

It must be remembered that the men who composed the Circuit Courts, in the early history of the United States, never dreamed of the people expanding and becoming as intelligent as they are today.

Such was beyond their conception as is shown by their interpretation of the word "white".

The following appeared in the columns of the New York Sun:-

"By white is meant Caucasian. This is silly, but it is the Circuit Court interpretation. A Mongolian is not a Caucasian, and is therefore not a white person. Neither is a Malay, a Hindoo, an Arab, an Egyptian. Under the term white, says Judge Sawyer, is included only the Caucasian race, whatever that may mean, and the Court does not tell us."

All definitions are the results of individual opinions and a man is not an ape simply because another man chooses to call him one.

The correct definition of man is found in the Bible and mothers must take that Book as their guide in training their children to be good citizens.

The author of this work is a mother and reserves the right to tell her children, as all good mothers will do, that they are not Negroes, Afro-Americans nor any thing less than American citizens, being born under the Stars and Stripes and on the American soil, and in the likeness of the Creator.

Under a constitution which knows no man on ac-

count of previous condition of servitude, "All persons born in the allegiance of the United States (except children of foreign ambassadors) are citizens. (U. S. R. S., Sections 1992, 1993.)"

A blind man knows not the color of the fragrant roses and yet he is capable of distinguishing them by the strength of their odor.

Not by the descendancy nor by the color of the skin are good citizens to be determined, but by their power and influence, in the midst of their fellow beings.

No mothers among the Peculiar people need consider themselves blessed because they were not themselves bond women.

The woman who boasts that her parents were never slaves has no more in her favor than her neighbor whose parents were held in bonds.

While some may have been fortunate in never having been enslaved their ancestors were slaves.

Every dark skinned woman who has risen to any prominence, had to struggle against the tide of oppression.

If the advantages were different and better, there would be no necessity for idle boasting.

The same treatment is given to all, who prove by their lives that they have the proper conception of true womanhood.

The dark skinned citizens who boast of having enjoyed the rights of citizenship all their days are in the same boat with the poor fair skinned citizens, neither really knew what freedom was until the shackles had fallen from the American slaves, then

all were freed. Then all had an opportunity for development, and today those who were slaves, or whose parents were slaves, are in the front ranks.

Mothers must have high moral, social, and intellectual aspirations.

Shams count for naught, and will not stand the test in the time of trials

If mothers among the dark skinned people discharge their duty to themselves, to their children and to their God, what will the outcome be?

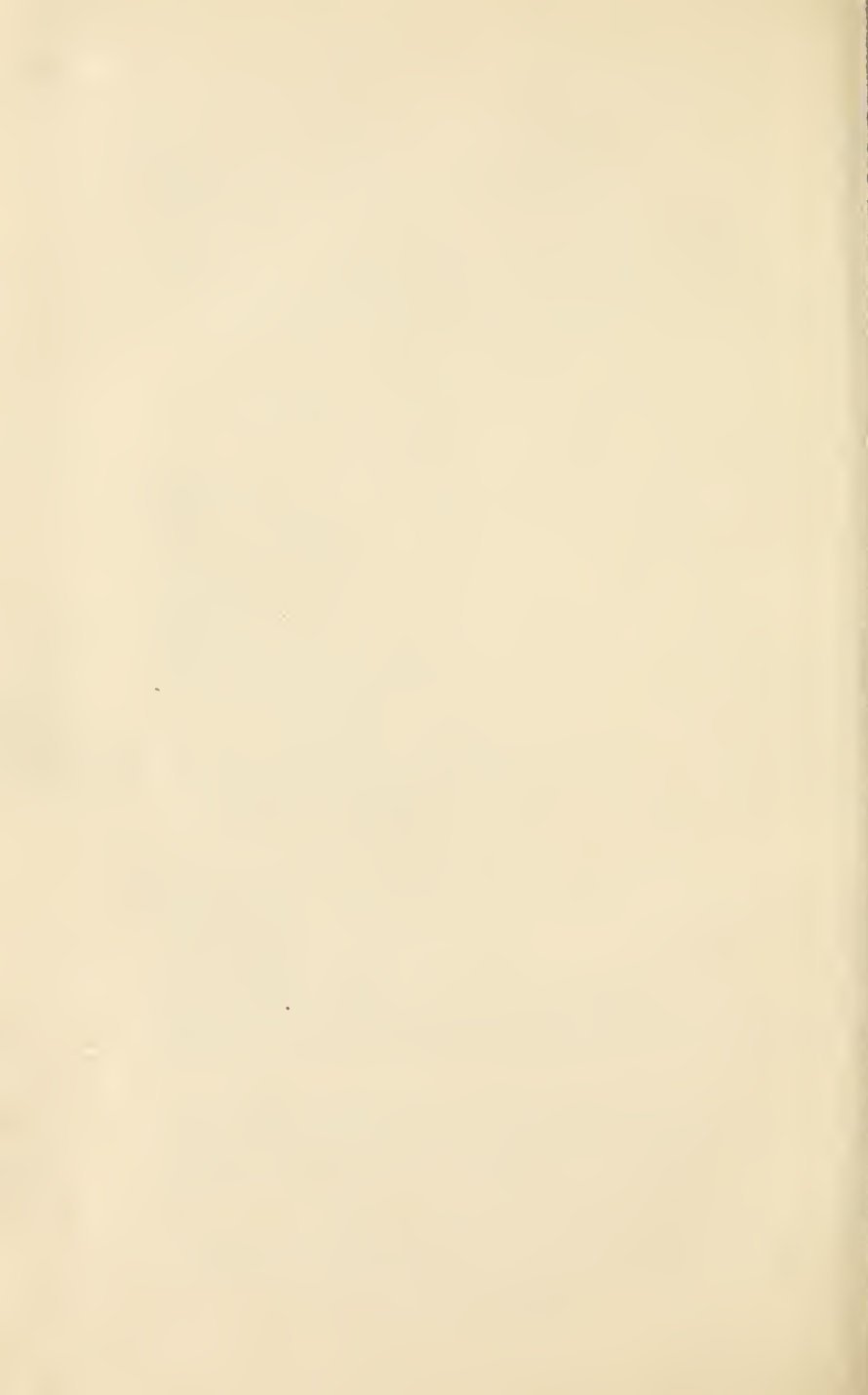
Journalists among these people will cease to be any thing except American citizens; professional men will receive credit for being masters of their profession; business men will get the undivided support of their fellow beings; in all dealings of man with man the color of skin the will not be considered.

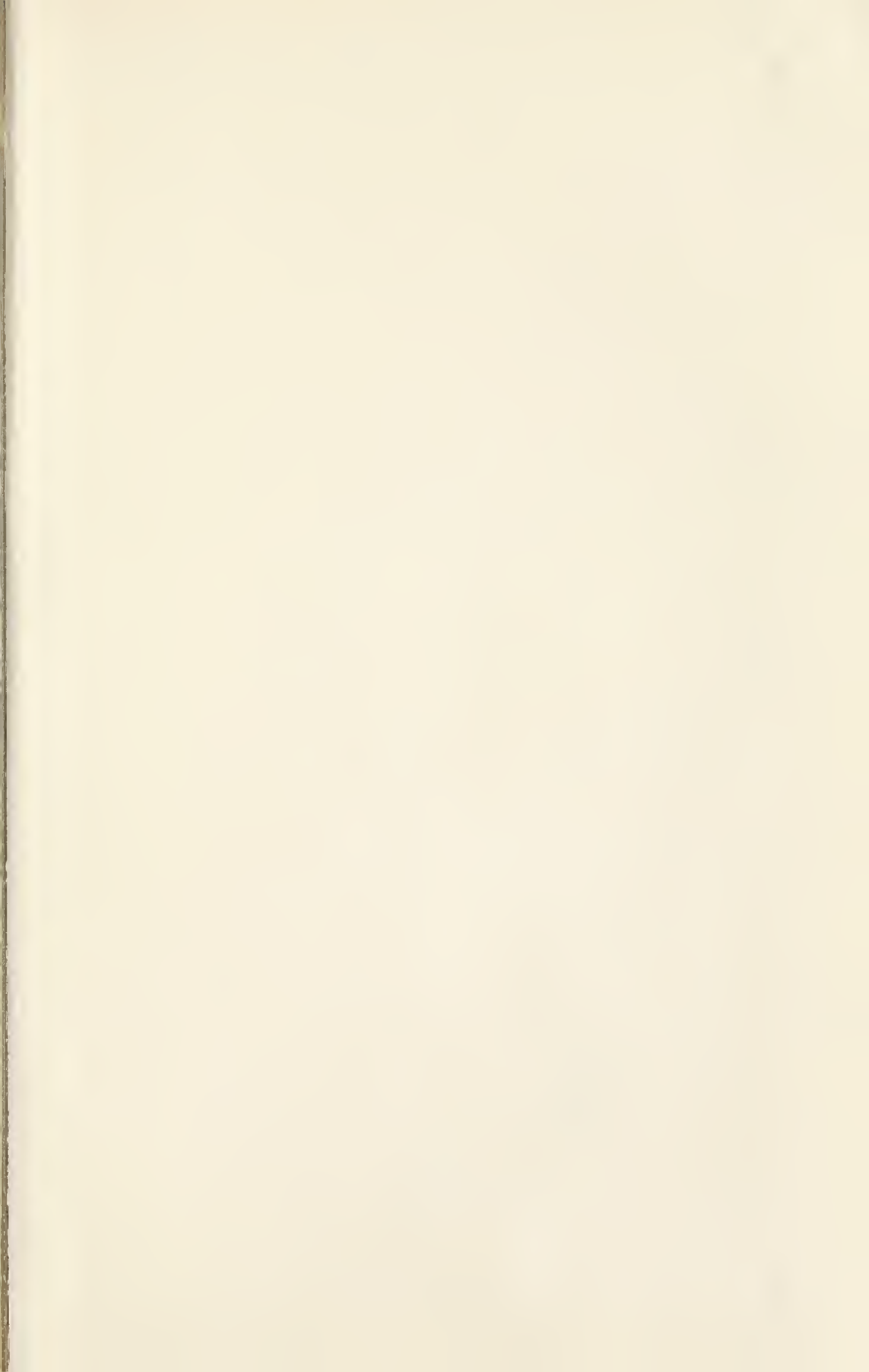
The best illustration of what the people of the United States will be, is found in a palatable combination, made by the good house keeper.

This good woman will take of fruit, many kinds; of vegetables, an assortment; of spices, a variety. Mixed with the articles named will be acids and sweets. When all are well cooked together the whole is very pleasant to the taste. The many colors, and tastes have been so blended as to become one.

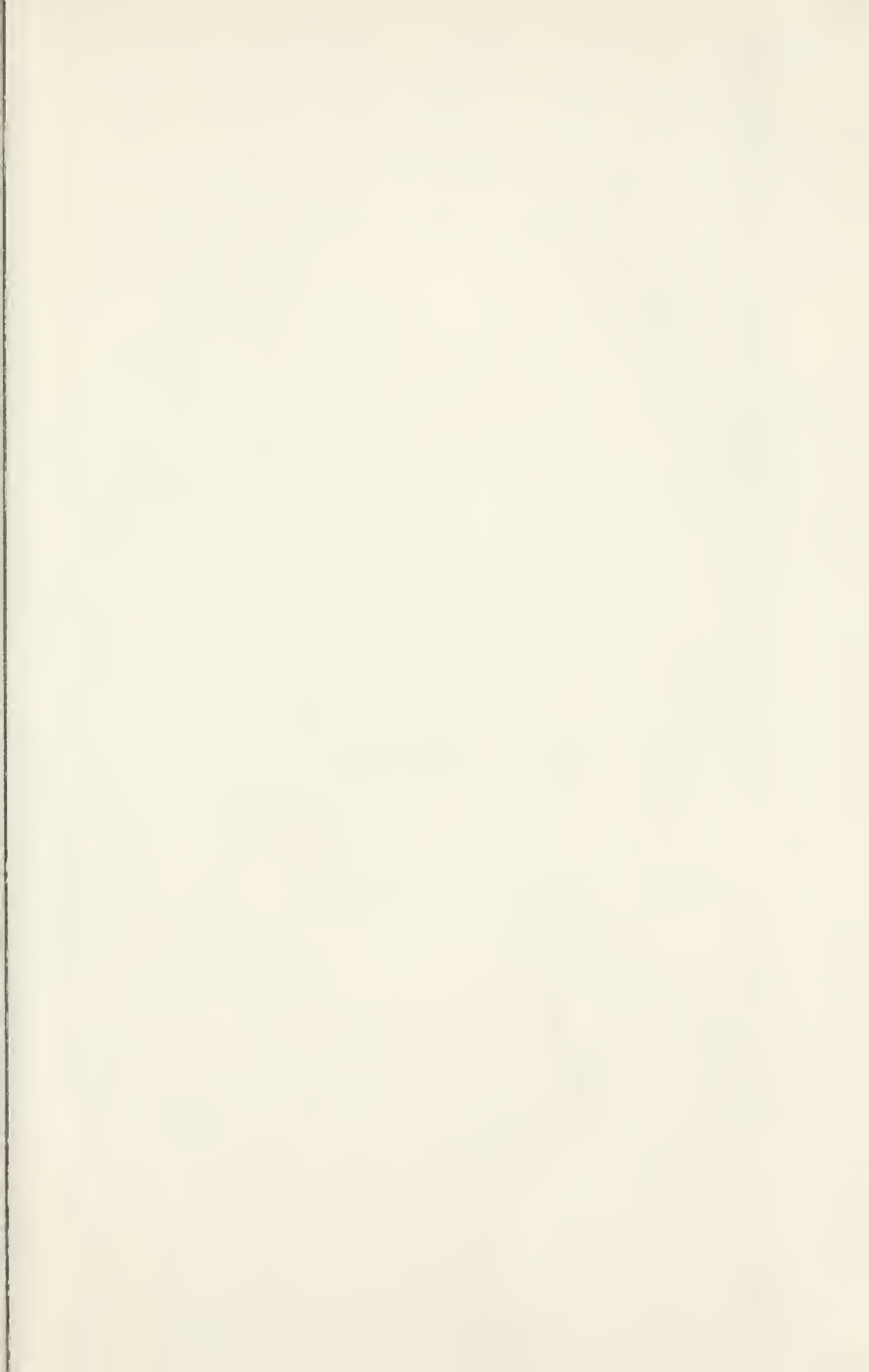
All the people who make this great nation will be bound by one common tie and the law which protects the great man will protect his humble neighbor; the children of the poor man will lift their voices in the moving throng and sing:-

" My country 'tis of thee, Sweet land of liberty,
Of thee I sing."











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